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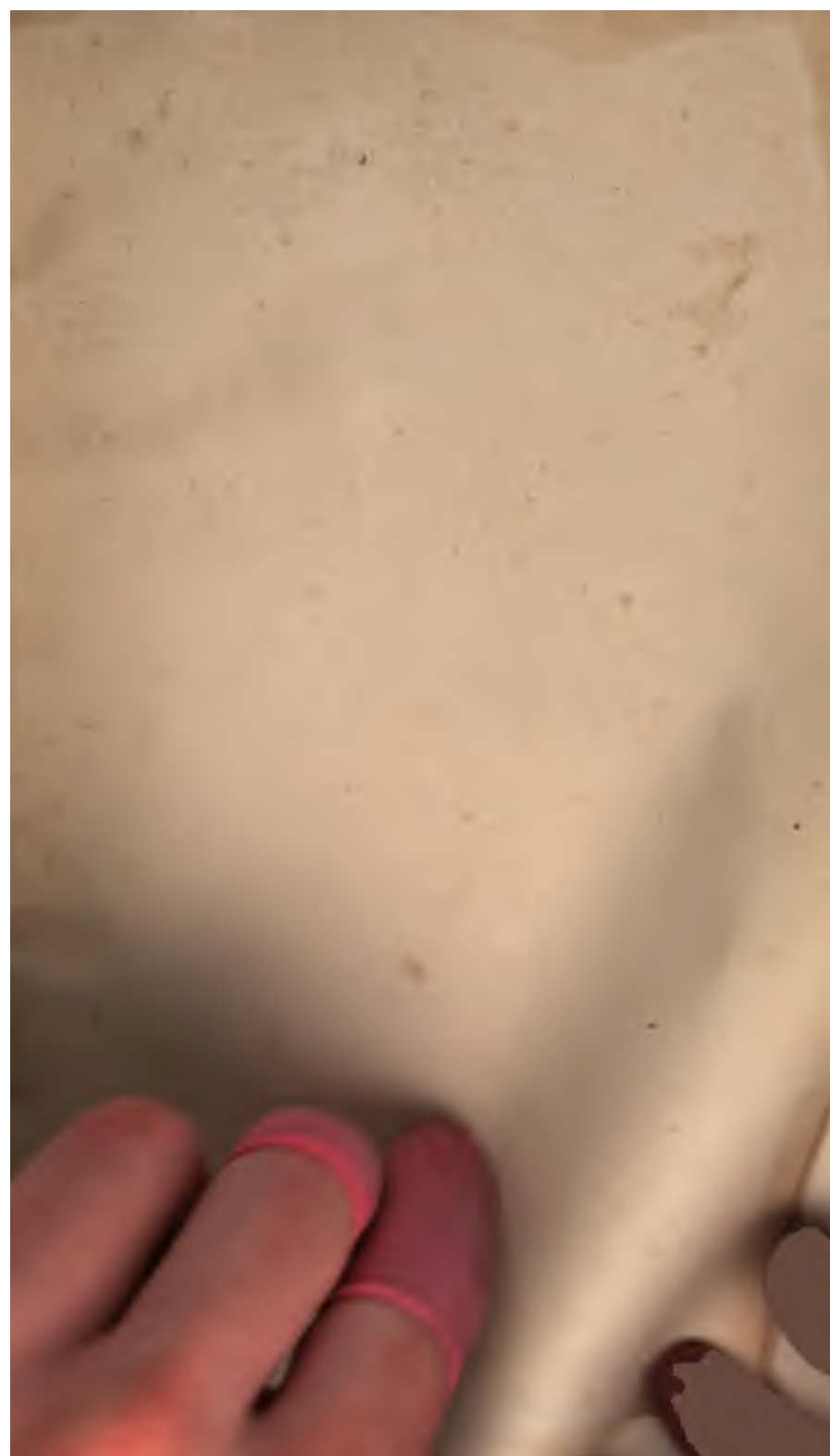


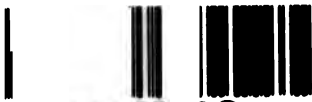


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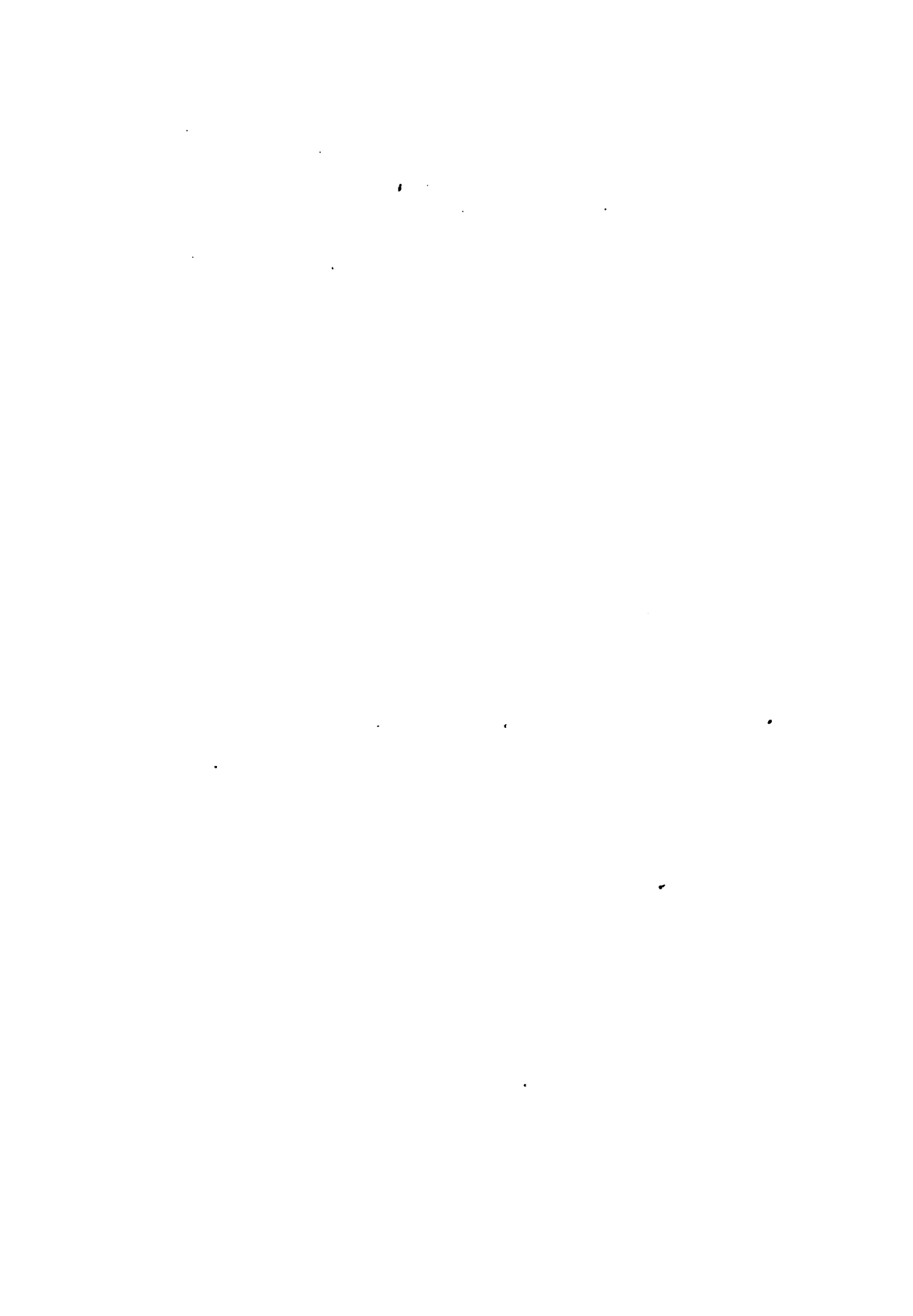


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LONDON:
Printed by WILLIAM CLOWES and SONS,
Stamford Street.

TO THE
REV. EDWARD RICE, D.D.,
HEAD MASTER OF CHRIST'S HOSPITAL,
&c. &c. &c.,
IN GRATEFUL ACKNOWLEDGMENT
OF
MANY AND ESSENTIAL SERVICES,
AND AS A
TESTIMONY OF RESPECT FOR HIS HIGH ATTAINMENTS
AND BENEVOLENCE OF HEART,
THIS WORK IS DEDICATED
BY THE AUTHOR.

April, 1841.

P R E F A C E.

THERE can be no doubt that the genuine sense of the writers of the New Testament, as of any other ancient writer whomsoever, is more readily ascertained by due attention to the principles of grammatical construction; and many of those dangerous errors, upon which different Christian sects have built the peculiarities of their respective creeds, find an easy refutation in the same quarter. The want of some standard book of reference in this important branch of sacred philology is therefore a constant source of perplexity, not only to the editor of the Greek Testament, who is not apt to regard the endless discussion of minute points of grammar as a legitimate portion of his labours, but to the university professor, the college tutor, and the masters of public schools; and, in this country at least, no such work has hitherto appeared, to which the student can be satisfactorily directed. As far as classical Greek is concerned, almost all that can be wished or expected has been performed in the laborious works of BUTTMANN and MATTHIÆ; one of which, in the excellent translation of *Boileau*, (re-edited from the learned professor's last corrections by *Dr. Supf*;) or the other in that of *Blomfield*, is in the hands of every scholar. It formed no part of their object, however, to illustrate the Greek language, except in its state of purity and vigour; and their citations are taken exclusively from those writers who preceded the times of Alexander the Great. *Matthiæ* had once indeed entertained the design of making his Grammar complete, by the collation of an unbroken series of examples from writers of every age, the earliest to the latest, of Grecian literature; but the idea seems to have been abandoned: and the *Complete Greek Grammar* of *Buttmann*, of which his death in 1830 unhappily interrupted the progress

would not, even had it been brought to a conclusion, have superseded the necessity of a Grammar exclusively devoted to the peculiar dialect of the writers of the New Testament.

It is but very recently, and only in Germany, that the grammar of the New Testament has been separately and systematically investigated on correct philosophical principles, and with reference to the true constitution of the language. The first humble effort in this department of philological inquiry was that of *Solomon Glass*, whose *PHILOLOGIA SACRA*, published in 1643, contained two chapters on *Grammatica Sacra*, which are included in the first book of the new arrangement by *Dathe*. His remarks are confined to *Hebraisms* only. In 1650, *Gaspar Wyss* published his *DIALECTOLOGIA SACRA*; *in quâ quicquid per universum Novi Fœderis contextum, in Apostolica et voce et phrasi, a communi Græcorum linguâ, eoque Grammaticâ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium sacri contextus exemplorum inductione illustratur*. As a collection of examples, this work is very valuable. The peculiarities of the New Testament diction are arranged under seven heads, as belonging respectively to the *Attic*, *Ionic*, *Doric*, *Æolic*, *Bæotic*, *Pœtic*, and *Hebraistic* dialects; and, though betraying no very extensive acquaintance with Greek, the several sections exhibit ample proofs that the language of the Apostles and Evangelists contains something from all the ancient dialects, mixed up with much that was extraneous and new. A more accurate idea of what was required in a Grammar of the New Testament seems to have been possessed by *George Pasor*, the author of a small Lexicon which has passed through several editions, who left behind him, at his death, a Grammar of considerable merit, which was edited by his son, *Matthias Pasor*, with additions and emendations of his own. The title is, *G. Pasoris Grammatica Græca Sacra Novi Testamenti, in tres libros distributa a filio M. Pasor. Theol. Prof. 1655*. This work, which is now very scarce, contains much that belongs to Greek grammar in general; but the syntax is copious and accurate, and there is an appendix, relating to the dialects of

the New Testament, which is particularly valuable. From this period, until *Ph. H. Haab* published his Hebrew-Greek Grammar (*Hebräisch-Griechische Grammatik für das N. T.*) in 1815, no work expressly devoted to this subject appeared; and the arbitrary manner in which this author has referred the common properties of all cultivated languages to a Hebrew origin renders the utility of his work extremely questionable.

In the mean time, however, the attention devoted by philologists to the structure of the Greek language had greatly increased the stock of grammatical knowledge; and the labours of *Fischer*, *Hermann*, *Matthiæ*, *Buttmann*, *Lobeck*, and *Elmsley*, had entirely exploded the system of the older grammarians. Under these circumstances, *Dr. George Benedict Winer*, Professor of Theology at the University of Erlangen, in Bavaria, published, in 1822, his *Grammatik des neutestamentlichen Sprachidioms, als sichere Grundlage der neutestamentlichen Exegese bearbeitet*; and the work has been greatly augmented, and altogether remodelled, in subsequent editions.¹ Availing himself of the researches which have been so successfully instituted, more especially by *Sturz*, *Planck*, *Tittmann*, and *Lobeck*, into the character and composition of the New Testament diction, he has distinguished what is *really* Hebraism from that which belongs equally to the Greek or to all languages indifferently; and has shown that, although many of the forms and constructions may find a parallel in the most approved specimens of Attic elegance, still the true basis of the language, employed by the sacred writers, is the popular dialect of conquered Greece. A New Testament Greek Grammar, written in Latin, was published in 1829 by *J. C. G. Alt*; but it contains little, if any thing, which is not to be found in *Winer*, whose extensive, and, for the most part, very accurate researches will form the necessary groundwork of all future inquiries into this highly important branch of biblical interpretation.

The different ingredients, which enter into the composition

¹ The references in this work are to the fourth edition, published at Leipsic in 1836.

of the New Testament diction, indicate three methods of arrangement in the treatment of its grammar. Either the Greek basis and Hebraistic peculiarities may be separately considered;—or those instances in which it so frequently agrees with the purest Attic models, and those which belong to the later speech, whether written or spoken, may be investigated apart; the Hebraisms being also thrown together by themselves;—or the language may be regarded as a perfect whole, and examined on the general principles of philosophical grammar. The inconveniences attending the two first of these methods will be apparent from the most cursory perusal of those treatises, in which either the same or different authors have elucidated the Greek idiom of the sacred penmen, and the Hebraisms with which it abounds, under distinct heads. Not to speak of the contradictions, real or apparent, which continually recur, there are so many forms of inflexion, which belong equally to two or more of the dialects of ancient Greece, as well as to the later speech, and so many syntactical expressions which may be referred either to a Greek or Hebrew origin, that innumerable repetitions are unavoidable, and ambiguities continually arise. Hence the latter method is not only infinitely preferable in itself, but is open to the adoption of some approved work, in which the grammatical rules of classical Greek have been established and illustrated, as the foundation upon which it may rest.

Such is the plan pursued in the present volume, which has been constructed with immediate reference to the *Larger* or *Intermediate* Grammar of BUTTMANN; a work which is digested on the strictest principles of philosophical accuracy, and presents the utmost perspicuity of connected arrangement. By following the order of that work, *section for section*, with the exception of such as have no bearing upon the subject, the student is enabled to perceive at once in what points the several forms of inflexion and construction accord with, or vary from, those of the best writers. In the former case, the examples from the New Testament are to be compared with those which Buttmann has adduced, to which in some few instances

one or two others are added ; and, in the latter, the New Testament forms either stand alone, or are illustrated by corresponding examples from the later Greek, the LXX version of the Old Testament, Josephus, or the Christian Fathers. *Hebraisms*, whether perfect or imperfect, are referred in either case to those passages in the Hebrew Scriptures in which the original expressions occur ; and, when it is doubtful to which language the idiom belongs, parallel constructions are given from both. It is obvious to remark, however, that, when the same mode of speaking is common both to the Greek and Hebrew, the sacred writers, from their national propensities, would be more likely to have derived it from the latter.

With respect to the nature and use of the *præpositive article*, the theory of the late lamented BISHOP MIDDLETON has been adopted, in the firm and settled conviction of its truth. It was not proposed by its highly-gifted framer without that severe and impartial scrutiny, for which his deep critical acumen and thoughtful turn of mind rendered him so peculiarly qualified ; and though it has been frequently disputed, and a few impracticable examples have been brought against some of its canons, no definite objections have been urged against it as a whole, nor are the violations of its rules either so numerous or important as to invalidate, in the slightest degree, the soundness of the hypothesis. That it accounts for the insertion or omission of the article upon the same unvarying principle is at least a strong presumption in its favour ; and a mere comparison of the sound reasoning by which the doctrine is supported, with the careless and unphilosophical manner in which this part of the subject is treated even by *Winer*, will show that it is not a few detached exceptions which will be able, without a full discussion, to set it aside. *Bishop Middleton's* work is cited as one of *Winer's* authorities ; and it is therefore curious, and even painful, to wade through his confused mass of examples, which, without even an allusion to *Mr. Sharpe's Canon*, tend to its complete vindication. He seems to have thought that the use of the article depends, in some manner, upon the sameness or difference of the *number*

or *gender* of the nouns; and the exceptions will be found to be almost as numerous as the proofs, independently of much carelessness and inaccuracy in the classification. Many of them even violate his own rules; whereas it will be found, on the other hand, that a large proportion of those citations, which militate against the Bishop's theory, are derived from the poets.

It was only after mature deliberation that the Grammar of *Buttmann* was selected as the basis of the work, which indeed was originally designed as a supplement to that of *Matthiæ*; but the consideration that the former is now more generally adopted in our schools and universities, that it is less voluminous and expensive, and that a new and improved edition of it, in which the syntax is discussed and illustrated on a less meagre and contracted scale than formerly, was on the eve of publication, determined the question. At the same time a table of reference to the corresponding sections of *Matthiæ* has been given, for the use of those students who give that work the preference.

The present work was in a state of considerable forwardness, when a *New Testament Greek Grammar*, by *Professor Stuart*, of *Andover*, in the United States, was reprinted in this country; and, had it appeared to pre-occupy the same ground, the undertaking would necessarily have been abandoned. To detract from the merits of a fellow-labourer in the same field would be little in accordance with the views of the author, even if such an expedient were necessary to justify the publication of his own book. Suffice it to observe, that the two volumes are designed for very different classes of students; and that a Grammar, intended as a supplement to those of *Buttmann* and *Matthiæ*, is required to be more copious in its illustrations, and more critical in its details, than one in which the New Testament peculiarities are only a somewhat more prominent feature than usual, and which is adapted solely or principally to the use of schools.

W. T.

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A

G R E E K G R A M M A R

TO THE

N E W T E S T A M E N T.

§ 1.—*Introductory Notice of the Language of Palestine in the time of Jesus Christ.*

1. THERE are two circumstances, which tend materially to affect the peculiar character of a language—conquest and commerce. While the Jews maintained their independence, and had but little intercourse with surrounding nations, the Hebrew, gradually developing itself towards that degree of perfection in which we meet with it in the Scriptures of the Old Testament, yet still the same original language which was spoken by the patriarchs and the native tribes of Canaan, continued to be the national speech of the inhabitants of Palestine. The schools of the prophets, established by Samuel, contributed greatly, no doubt, to its richness and purity; and it was between the judicature of the last judge of Israel and the Babylonian captivity that the principal portion of the sacred writings of the Jews was composed. From their intimate connexion with the Chaldæans, however, during a period of seventy years, it would almost necessarily happen that the *Aramæan* dialect of the country, which differed very little from their own, except in its pronunciation, should at first be intermingled with, and at length entirely supersede, the native Hebrew of the captive people. So completely, indeed, did the one give place to the other, that, on the return from captivity, the *Syro-Chaldaic*, or *Babylonian-Aramaic*, became the national language of the

B

Jews. Hebrew still, indeed, existed as the language of literature, though fragments of Aramaic are introduced into the books of Daniel and Ezra; but Chaldee Targums, or paraphrases, were universally employed in the synagogues for the benefit of the unlearned, to whom the original scriptures had become utterly unintelligible.¹

2. The extreme aversion of the Jews from anything foreign would have presented an insuperable obstacle to any revolution in their language, which extended beyond a simple change of dialect. Both the Hebrew and the Aramaic were branches of the same parent stem: the grammar of both, as of the other Shemitic tongues, was essentially the same; and the name of the former, which in the time of Christ had become totally extinct even as the language of literature, was universally applied to the latter. This practice is followed in the New Testament and Josephus, in the Rabbinical writings, and many of the early Fathers.² It was this strong nationality that, after the victories of Alexander, and during their subjection to their Græco-Egyptian and Syro-Macedonian rulers, resisted the introduction of the Greek language, which prevailed at the courts of those princes, and had been very generally adopted in their conquered dominions. It seems, indeed, that Greek was held in peculiar abhorrence; probably because it had been sometimes employed in the service of treachery.³ Such being the case when Pompey laid siege to Jerusalem, a curse was denounced against every one who should teach Greek to his children; and during the war with Titus the Jewish youth were expressly forbidden to learn that language.⁴ Independently of these considerations, however, the more distinguished families among the Jews had too much national pride to seek the acquisition of a foreign tongue;⁵ and the doctors and scribes considered the knowledge of Greek to be entirely

¹ Rab. Azarias in More Ereajim, c. 9. *Servatus est mos interpretandi legem vulgo lingua Aramæa toto tempore templi secundi, mansitque ista lingua semper inter eos usque ad captivitatem Hierosolymitanam.*

² See John v. 2, xix. 13. Acts xxvi. 14. Joseph. Ant. i. 3. 3, ii. 1. 1, iii. 10. 6. Epiphan. t. ii. pp. 117, 188. Jerom. Comm. ad Matt. xii. 13. Compare also Lightfoot's *Hor. Hebr.* in John v. 2.

³ Pfannkuche's *Essay on the Language of Palestine in the Apostolic Age*, iii. 1.

⁴ Bava Kama, fol. 82, b. Sota Mishna, c. ix. 14.

⁵ Joseph. Ant. xx. 10. 2. Πας ἡμῖν γὰρ οὐκ ἐκείνους ἀποδίδονται τοὺς πολλὰν ἰσθμὸν διαλέκτων ἰμαθόντας, διὰ τὸ κοινὸν εἶναι νομίζον τὸ ἐπιτήδειον τοῦτο οὐκ ἐλευθέρων μόνον τοῖς τυχεύουσιν, ἀλλὰ καὶ τῶν οἰκτῶν τοῖς θύλουσιν· μόνοις δὲ σοφίαν μαρτυροῦσι τοῖς τὰ νόμιμα σαφῶς πισταμένοις, καὶ τὴν τῶν ἱερῶν γραμμάτων δύναμιν ἐρμηνεύσαι δυναμένοις.

superfluous to the interpretation of the Scriptures.¹ Even the Jewish princes, whose residence at the court of Rome rendered them perfectly familiar with the language and literature of Greece, always spoke to their own countrymen in the vernacular Aramaic.²

3. With the exception, therefore, of certain words and expressions, chiefly of Greek and Latin origin, which constant intercourse with foreigners had engrafted upon it, the language of Palestine in the time of Christ and his apostles was identical with the Aramaean or Syro-Chaldaean of the age of Daniel and Ezra. From the oriental colouring of his discourses, as well as from the fact that they were more usually addressed to the humbler classes, it is certain that our Lord generally employed the vernacular Aramaic; and St. Paul relates that, on the occasion of his conversion, Jesus spoke to him Ἑβραϊδὶ διαλέκτω (Acts xxvi. 14). The Gospels also have preserved the very words which he uttered in performing two of his miracles; and a variety of other words and expressions are scattered throughout the New Testament, which are Aramaic terms, either genuine or exotic, written in Greek characters.

Obs. 1. The Aramaic dialect was not spoken in all parts of the country with equal correctness. In Judæa, and particularly at Jerusalem, which was the great resort of persons of distinction and liberal education, it was necessarily distinguished by its purity of diction and grammatical accuracy. The provincial dialects exhibited a more rude pronunciation, and sundry idiomatic expressions, which were studiously avoided by the polished classes of society. That of Galilee more especially, appears from Matt. xxvi. 73, to have been exceedingly harsh and inharmonious, so that a Galilean was easily recognised by his pronunciation; and the same character is attributed to it in the Talmud.³

Obs. 2. It may be proper to collect the principal Aramaic expressions occurring in the New Testament, and in some cases to place in juxtaposition the corresponding Aramaic form:—Matt. iii. 7, Φαρισαῖος; v. 22, ῥάκα and γέινα; vi. 24, μαμμωνῆ, Aram. מְמוֹנָה; x. 3, Βαρθολομαῖος; xii. 24, Βελζιβούλ, Aram. בְּעֵל זְבוּל; xvi. 17, Βάρ 'Ιωνᾶ; xxiii. 7, ῥαββί, Aram. רַבִּי; xxvi. 2, πᾶσχα, Aram. פֶּסַח; xxvii. 16, Βαραββᾶς; 33, γολγοθᾶ; 46, ἥλι, ἥλι, λαμὰ σαβαχθανὶ (in Mark xv. 34, Ἐλωὶ is another form, אֱלֹהֵי, instead of אֱלִי); Mark iii. 17, βοανεργis, Aram. בְּנֵי רְנִישׁ; v. 15, λεγιὼν, Aram. לְגִיּוֹן (Lat. *Legio*); v. 41, ταλιθὰ κούμι; vi. 27, σπικευλατῶρ,

¹ Menach. fol. 99, b. *Age igitur, reputa tecum, quænam sit illa hora, quæ nec ad diem, nec ad noctem pertineat: quam si inveneris, licebit tibi sapientiæ Græcæ operam navare.* There is a reference to the precept in Josh. i. 8.

² Joseph. Ant. xviii. 7. 10.

³ Talm. Babyl. Erubim, fol. 53. *Homines Judææ, qui polita utuntur lingua:—homines Galilææ, qui impolita.* See also Lightfoot's Hor. Heb. in Act. Apost. ii. 7. Schoettgen. H. H. in Matt. xxvi. 73. Pfeiffer de dial. Galilææ, Excurs. x., and Buxtorf's Lex. Ch. in v. גָּלִיל.

Aram. ספקולטור (Lat. *Speculator* or *Spiculator*); vii. 11, *καρβαν*; 34, *ιφφαθ*; x. 46, *Βαρτίμαιος*; 51, *μαββον*; xiv. 36, 'Αββᾶ, Aram. אבא; Luke i. 15, *οἰκιστᾶ*, Aram. אשכנא; xix. 20, *σουδάριον*, Aram. סדר (Lat. *Sudarium*); John i. 43, *Κηφᾶς*; iv. 25, *Μισσαίς*; v. 2, *Βηθσαδᾶ*; xix. 13, *γαββαθᾶ*; Acts i. 19, 'Ανδραμαῖ; 24, *Βαρσαβᾶς*; iv. 36, *Βαρνάβας*; ix. 36, *Ταβιθά*; xiii. 6, *Βαρισησοῦς*; xvi. 12, *κολωνία*, Aram. קלניא (Lat. *colonia*); 1 Cor. xvi. 22, *μαρκαναθᾶ*. 2 John 12, *χαρτης*, Aram.

כרמים (Lat. *charta*).¹ To these may probably be added the word *κοσμηκόν* (Heb. ix. 1), which is probably the rabbinical noun קומיקון, signifying *furniture*; ² and in Matt. v. 22, the term *μωρὶ* is far more likely to be the Aramaic מורה, *an apostate*, than the Greek word denoting *a fool*. In Josephus also there are a great variety of words which are Græcised from the Aramaic language of his age.³

§ 2.—Of the Common or Hellenic Dialect, and the Greek Idiom of the New Testament. (BUTTM. GR. GR. § 1. Text 9. Obs. 8, 9, 10.)

1. Although the Babylonian-Aramaic still maintained its ground as the language of Palestine in the commencement of the Christian era, and notwithstanding the contempt and aversion with which they affected to regard the language and literature of foreign nations, the Jews had become very extensively, if not universally, acquainted with Greek. In Alexandria, Seleucia, Antioch, and those other populous cities which sprung up after the victories of Alexander, and the consequent establishment of the Seleucidæ, the same privileges were allowed to the Jews as to the other inhabitants, and vast numbers of them were accordingly induced to remove thither.⁴ As Greek was now the current language, not only of literature, but of commerce, and even of social intercourse, in all the countries west of the Euphrates,⁵ not only would the Jewish residents in these cities almost necessarily adopt it as their own, but without a knowledge of it even the Hebrews of Palestine would find it impossible to have any extensive communication. A knowledge of Greek had become, indeed, not merely an accomplishment confined to persons of education, but a necessary acquisition, which people of all ranks made in their childhood.

¹ Pfannkuche's Essay, § xi. 1. Pfeiffer de locis Ebraicis et exoticis N. T.

² Middleton on the Gr. Art. *ad loc.*

³ Joseph. Ant. i. 3. 3; ii. 1. 1; iii. 7. 2; 10. 6; iv. 4. 4; xiv. 2. 1. B. J. V. 2. 1; 11. 5.

⁴ Joseph. Ant. xii. 3. 1.

⁵ Marsh's Michaelis, vol. ii. p. 39.

Obs. 1. It is generally supposed that the HELLENISTS, mentioned in Acts vi. 1, were Greek Jews, who were utterly unacquainted with the Aramaic language of Judæa, and read the LXX version of the Scriptures in their peculiar synagogues. Although it may not be necessary to suppose that Jews born in foreign countries had entirely discarded their native language, it is certain that the Greek had so far superseded every other tongue as the medium of universal intercourse, as to have rendered a faithful version of their Scriptures highly essential. Thus also Josephus, who had written a history of the Jewish war in the language of his country, undertook a Greek version of the work with the assistance of some Greeks whom he knew in Rome, in order that foreigners, and, among them, *the Jews who dwell beyond the Euphrates*, might know what had happened.¹

2. The Greek, however, which had now become the common language, as it were, of the whole world, was perfectly distinct from each and every of those four great national dialects, which characterised the literature of the Grecian states during the æra of their independence. After the Macedonian conquest the *Attic* was indeed universally regarded as the only dialect adapted, from its inherent grace and elegance of diction, to the purposes of literary composition; but it was not to be expected that all writers would possess the same ability, or exert the same diligence, in forming their style after the most approved models. Thus, while some, as Lucian, Ælian, and Arrian, have written with the strictest attention to the purest examples of Attic diction, the far greater number have exhibited the utmost carelessness in this respect, introducing the idiomatic peculiarities of the other dialects, together with many words and significations which are not to be found in the ancient language. To this later speech, varying in its degree of approximation to Attic purity in the different writers who employed it, grammarians have given the name of *Common* or *Hellenic* (ἡ κοινὴ διάλεκτος, Ἑλληνικὴ); and it has been copiously illustrated by the Atticists, scholiasts, and lexicographers, who have set the pure Attic forms in opposition with those which were used by later writers.

3. Besides the change thus effected in the language of literature, the reduction of Greece under the dominion of a single conqueror produced a far greater revolution in the speech in general use among the people. Wherever the power of the Macedonians reached, their language was speedily introduced; but in Attica it would naturally be more strongly impregnated with Atticisms, in the Peloponnesus the Dorian peculiarities would prevail, and in the colonies, composed of settlers not

¹ Joseph. B. J. Procem. § 1, et c. Apion, i. 9.

only from all the provinces of Greece, but from other conquered countries, something would be contributed from all the dialects, confused and mixed up with a variety of forms and idioms derived from foreign sources.

Obs. 2. Such forms as ἡβουλήθην, ἡμίλλαι, βούλλαι, from the Attic; ἀφίσσονται, from the Doric; the Æolic optative in -ια, and the Ionic aorist εἶπα, are found in the New Testament; to which may be added the imperf. 3 pl. in -σαν, the perf. 3 pl. in -ας, and a variety of other forms and inflexions which occur only in the later writers. See §§ 16. 17. 19.

4. The Jews of Palestine, who learned the Greek language from their countrymen settled in these colonies, and especially at Alexandria in Egypt, combined with it much that was characteristic of their own vernacular tongue. Their's was in fact a dialect founded upon the later Greek speech, as it was spoken after the times of Alexander the Great, but intermixed with numerous forms and expressions of a purely Oriental complexion, and wholly unintelligible to a native Greek. It was this *spoken* language, and not the style of *writing* employed by the learned, in which the books of the New Testament was composed, and of which the Alexandrian version of the Old Testament, the Apocryphal books of the Old and New Testaments, and the writings of the Apostolical Fathers, are the only other existing specimens.

Obs. 3. Such expressions, for instance, as ἀφίνας ὀφιλήματα, πρόσσπον λαμβάνω, and others, would convey either an inaccurate idea, or no idea at all, to a native Greek. These, however, are lexicographical peculiarities.

Obs. 4. The sources from which a knowledge of the true character of *Sacred Hellenism*, or the Greek diction of the New Testament, may be accurately derived, are extremely limited; but, as much belonged to it in common with the later Greek of the *κοινὴ διάλεκτος*, the writings of those authors who wrote after the age of Alexander, and particularly Plutarch, Polybius, Diodorus Siculus, Artemidorus, Appian, Herodian, and the Byzantine historians, may be consulted with great advantage for the purpose of illustration. The nature and properties of the *κοινὴ διάλεκτος* have been diligently investigated and explained by Saumaise, Kirchmaier, Engberg, Benzel, and Sturz;¹ and its origin traced to the confusion of all the dialects of Greece after the conquest of Alexander, by the accurate and learned Planck.² Much also, which bears upon the subject, will be found in Lobeck's work on Phrynichus the grammarian.³

¹ Salmasii *Commentarius de lingua Hellenistica*, Lugd. Bat. 1643; G. G. Kirchmaieri *Dissertatio de dialecto Græcorum communi*, Viteb. 1709; And. Engbergii *Dissertatio de dialecto Hellenistica*, Hafn. 1714; H. Benzellii *Dissertatio de lingua Hellenistica*, Goth. 1734; F. G. Sturzii *de dialecto Macedonica et Alexandrina Liber*, Lips. 1809. This last is a work of great learning and extensive research.

² H. Planckii *de vera natura atque indole orationis Græcæ Nov. Test. Commentarius*, Gott. 1810. It has been several times reprinted.

³ *Phrynici Eclogæ nominum et verborum Atticorum. Cum notis Nunnesii, Hoetcheii, Scaligeri, et de Pauw, edidit et explicuit C. A. Lobeck*, Lips. 1820.

5. With respect to the character by which the Greek of the New Testament is distinguished, a great deal has been written to very little purpose. In the dissertation prefixed to his edition of the Greek Testament, published in 1576, H. STEPHENS denounced those critics, *qui in his scriptis inculta omnia et horrida esse putant*; and, though he admits the presence of Hebraisms to a certain extent, maintains the purity of diction, and even the Attic elegance, of the sacred style. Early in the seventeenth century a controversy arose, in which the saving qualification of Stephens, confined as it is within the narrowest limits, became the ground of contention. It was boldly asserted on the one hand, that the language of the Apostles was excellent Greek, altogether unadulterated by any foreign admixture; and as hardily affirmed on the other, that it was wholly and intrinsically Hebraistic.

Obs. 5. The contest was begun by *Sebastian Pfochen*¹ in 1629. He maintained the absolute purity of the New Testament Greek, and was followed on the same side by *J. Junge, Jac. Grosse, Erasmus Schmid, Sigismund Georgi, J. C. Schwarz, E. Palairct, and others*. Their opponents were *D. Wulfer, J. Musæus, Thomas Gataker, John Vorstius, S. Werenfels, and John Leusden*. Passing over in silence whatever forms or expressions baffled all attempts to bring them within the scope of classical illustration, those who advocated the former position contented themselves with adducing such passages from the profane writers, and especially the poets, as exhibited any resemblance, however remote, to the Hebrew idiom; whilst the Hebraists went no further than simply to point out those usages, which either have no parallel whatsoever, or only a very imperfect counterpart, in Greek composition. Thus the whole controversy was for a long time exclusively directed to the Hebraistic complexion of the New Testament language; and even when a new turn was given to the contest by a class of writers, who adopted a middle course and admitted the Oriental character of the sacred diction, its true nature and origin were still entirely overlooked. These middle men, among whom were *J. H. Boecker, T. Gataker, Horace Vitringa, J. Olearius, J. Leusden, Solanus, J. H. Michaelis, and A. Blackwall*, did not indeed deny the Hebraisms of the New Testament, but affirmed that their presence was in nowise incompatible with the requisites of a pure and elegant Greek style; in which respect they maintained that the sacred penmen were not a whit inferior to the most approved authors of Attic Greece.² A somewhat similar opinion was also advanced by *D. Heinsius*, without reference to this particular controversy, in which, if the combatants did little to decide the matter in debate, they were by no means sparing of mutual abuse and scurrillity.

¹ In his *Diatrise de Linguae Græcæ puritate*. Amst. 1629.

² The most important works connected with this controversy are the *Vindiciæ N. T. ab Hebraismis*, and the *Hierocriticus Sacer* of Georgi; Palairct's *Observationes Phil. Crit. in N. Testamentum*; Th. Gataker's *De Novi Testamenti Stylo Dissertatio*; Vorstius, Leusden, and Olearius, *de Hebraismis*; and Blackwall's *Sacred Classics defended and illustrated*. See also Ernesti's *Institutes*, chap. 3, and Campbell's *Preliminary Dissertations* to his *Translation of the Gospels*. Most of the older writers on either side were collected by J. Rhenferd in his *Dissertationum Philol. Theol. de stylo N. T. Syntagma* (Leov. 1702), to which a Supplement was published by Van den Honert at Amsterdam in 1703.

Independently of such terms as *Simplicists*, *Purists*, *Hebraists*, *Mixturists*, Βιβλιωμάτιναι, and *Hellenisticismifces*,¹ by which the several parties designated each other, there were not wanting satires and lampoons to complete the apparatus of literary invective.²

6. Although the speculations of these controversialists fell infinitely wide of the truth, their researches in the cause of sacred philology have not been without their use. It is now very generally acknowledged that the basis of the New Testament language is the popular Greek speech which prevailed after the Macedonian conquest, combined with such Hebrew idioms and forms of construction, as the character and position of the sacred writers would naturally lead them to employ.³

Obs. 6. Had the Apostles and Evangelists written with the elegance of learned Athenians, the inconsistency of their style with the circumstances, in which they are known to have stood, would have detracted materially from the evidence in favour of the authenticity of their writings. There is no reason indeed to believe that either St. Luke or St. Paul were illiterate persons; nor was there anything in the humble condition of the other Apostles to prevent them from writing a language, which they had been in the habit of speaking from infancy, with grammatical accuracy; but, with relation to religious matters more especially, it would frequently be impossible to express themselves in genuine Greek. Consequently they were led either to coin new words, or employ those already at hand in new significations;⁴ and their Hebrew feelings and Hebrew education gave an Oriental turn to many of their sentiments. The Hebraisms of the New Testament are therefore for the most part of a *lexicographical* or *rhetorical* character; and it is exceedingly seldom that the *grammatical* construction departs from the later Greek usage. Abundant materials for illustration will therefore be found, on the one hand, in those writers who took the *Hebruizing* side of the question; and on the other, in those who maintained the Attic purity, whether absolute or modified, of the sacred penmen; since a great proportion of the examples adduced by them are derived from authors who wrote in the *common dialect*. The observations of *Elsner*, *Alberti*, *Kypke*, *Raphel*, and *Krebs*,⁵ are also readily available to the same purpose.

¹ See Georg. Hierocrit. *Sacer*, *passim*, and E. Schmidii *Not. ad N. T.*, pp. 1390, 1418.

² See a pamphlet entitled *Genius Seculi* (Altenb. 1760), pp. 125, *sqq.*; and another entitled *Somnium in quo præter cetera Genius Seculi cum moribus Eruditorum vapulat*, p. 97, *sqq.* (Altenb. 1761.)

³ Planck de vera Orat. N. T. § 1. Winer's *Sprachidioms*, Sect. 1 & 2.

⁴ To this class belong the technical significations affixed to such words as *πίστις*, *ἔργα*, *δικαιούσθαι*, *ἐκκλητοί*, *κλητοί*, *ἄγιοι*, &c.

⁵ J. Elsneri *Observationes Sacrae*, Traj. ad Rhen. 1720; J. Alberti *Observationes Philologicae in Sacros N. T. libros*, Lugd. Bat. 1725; G. Raphelii *Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto*, Lugd. Bat. 1747; Krebsii *Observationes e Josepho*; Kypkii *Observationes*, &c.

FIRST PART.

GRAMMATICAL FORMS.

WRITING AND PRONUNCIATION.

§ 3.—*Interchange of Letters.* (BUTTM. § 15 & seqq.)

A considerable difference seems to have prevailed in the manner of writing and pronouncing words according to the respective dialects of ancient Greece, of which vestiges are to be found in the books of the New Testament. In addition to the variations thence derived, and other more recent innovations introduced into the later speech, an orthography has been attributed to the Alexandrians entirely distinct and peculiar to themselves. According to this method of writing, adopted in certain manuscripts, it should seem that they interchanged certain letters with each other, as *αι* and *ε*, *ε* and *η*, *ι* and *ει*, *γ* and *κ*; that they omitted some which were necessary, and others which were superfluous; and neglected the various rules of euphony practised by the other Greeks.

Obs. 1. In illustration of these peculiarities examples have been adduced in such forms as *βασιλιαν, νύκταν, φθαίνιν*, for *βασιλία, νύκτα, φθάνιν*; *γινήματα, δυσιβήε*, for *γυνήματα, δυσισβής*; *ἀναλημφθίς, ἀπυκτάνκασι, ινχώριον*, for *ἀναληφθίς, ἀπικτάκασι, ιγχώριον*; &c. &c. It is obvious to remark, however, that these forms are only found in a few Egyptianian manuscripts,¹ which cannot be proved to have been written earlier than the sixth century; and, since almost all manuscripts follow the orthography of the country in which they were written, this particular mode of writing was undoubtedly introduced by their transcribers.²

Obs. 2. As instances of the various dialects, which occur in the New Testament, none can be safely adduced, of which the genuineness is not established by the concurring testimony of the best copies. Among these will be found numerous Atticisms; such as *αἰτὸς* (Matt. xxiv. 28), for which the rest of the Greeks used *αἰτὸς*; *φιάλη* and *θαλος* (Rev. v. 8; xxi. 18), for which the Ionians and Dorians used *φίλη* and *θαλος*.³ There is the Doric *κλίβανος* for *κρίβανος* (Matt. vi. 30);

¹ Principally the Codd. Alexandr. and Turicensis. Also Cod. Vatic.; Cod. Ephrem. Rescript.; Cod. Bezae, &c. See Hug's Introd. N. T.

² Sturzias de dialect. Alex. p. 116; Planck de orat. Gr. N. T. p. 25.

³ Thom. M. p. 862, and Hemsterhuis ad l. Mæris, pp. 18, 369; Eym. M. p. 51 49; Eustath. ad Il. A. p. 21. f.

καμύνειν for καταμύνειν (Matt. xiii. 15; Acts xxviii. 27); πανδοχίον for πανδοκίον (Luke x. 34); πιάζειν for πείζειν (John vii. 30).¹ Ionisms are less frequent; but St. Paul writes ἰσφαίνειν for ἰσφάειν (Eph. v. 14); βάβυλος for βάβυρος (1 Tim. iii. 13). See also Acts xxi. 35.²

Obs 3. Of the later orthography traces are readily discernible, though many changes have been made by the copyists and grammarians. In Matt. xxiii. 37, Luke xiii. 34, νοσσιὸν and νοσσιὰ still remain; and the best manuscripts have νοσσοῦς in Luke ii 24, where νοσσοῦς, the Attic form, has been substituted.³ Many manuscripts, in uncial characters, read διδραγμα for διδραχμα, in Matt. xvii. 24, and a yet more remarkable instance is found in 1 Cor. xiii. 2, where very ancient manuscripts, and some of the Fathers, read οὐθὲν εἰμι, instead of the common reading οὐδὲν.⁴

§ 4.—Moveable final Letters. (BUTTM. § 26.)

1. The Ν ἐφελκυστικὸν is not always thrown off in the manuscripts of the New Testament before words beginning with a consonant. Thus also ἔνεκεν is used before a consonant in Matt. v. 10, xix. 5, 2 Cor. iii. 10, and so in the LXX continually. See Gen. xviii. 28, Isa. v. 23, lix. 20, Jer. xxvi. 3.

Obs 1. Corrections have nevertheless been very generally made in the printed text. For example, Cod. Diez. gives ἡκουσιν φωνήν, in Acts ix. 4; and ἀπήγαγεν κελύβας, in Acts xxiv. 7.

2. There is also a considerable want of uniformity in the insertion of the final ς at the end of the adverbs οὕτω, μέχρς, and ἄχρς, before words beginning with a vowel; and the ν is continually rejected from adverbs ending inθεν.⁵

Obs 2. In Matt. xxiv. 38, Luke i. 20, ἄχρς ἤς still holds its place in the text; but elsewhere the manuscripts have ἄχρς, even before a consonant, though the editions in general omit the final ς. See Luke xxi. 24, Acts xiii. 6, Rom. v. 13, viii. 22, Gal. iv. 2. In Acts xxvii. 33 a few manuscripts have ἄχρς οὐ, without the particle δι.

§ 5.—Hiatus—Contraction—Crisis—Apostrophus. (BUTTM. § 28—30.)

1. The Greeks in general, and the Attic writers more especially, carefully avoided the harshness of sound produced by the concurrence of two vowels, whether in the middle of a word, or at the end of one word followed by another beginning with a vowel; and the hiatus was remedied by *Contraction*, by *Crisis*, and by the *Apostrophus* or *Elision*.

¹ Phrynich. pp. 76, 134; Thom. M. pp. 554, 676; Athen. iii. p. 110, C; Gregor. de dial. p. 165; Etym. M. p. 671, 30.

² Phrynich. p. 142; Thom. M. p. 46.

³ Sturz. de dial. Alex. p. 185; Fischeri Prolusiones de vitis N. T. p. 676.

⁴ Phrynich. p. 76, Οὐθὲς διὰ τοῦ θ' εἰ καὶ Χρύσιππος καὶ οἱ ἄμφ' αὐτὸν οὕτω λῆγουσι, οὐδὲ ἀποστρίψου λῆγιν· οἱ γὰρ ἀρχαῖοι διὰ τοῦ θ' λῆγουσιν οὐδαίς. See Planck *ubi supra*.

⁵ See Matt. Gr. Gr. § 41; Lobeck ad Phryn. pp. 14, 284.

2. The *contractions* which are usual in other writers prevail in the New Testament. There are a few deviations in the plural of certain nouns; but the usage is not constant. Thus we have ὅσπεα, ὀστέων, for ὅστᾱ, ὀστών, in Matt. xxiii. 27, Luke xxiv. 39, Eph. v. 30, Heb. xi. 22; ὀρέων, for ὀρῶν, in Rev. vi. 15. So also χειλέων, in Heb. xiii. 15; but χεῖλη, in Rom. iii. 13.

Obs. 1. The uncontracted forms, however, are not uncommon even in Attic writers. See Matt. Gr. Gr. § 69, *Obs. 1*, § 78, *Obs. 7*, and add Eur. Hec. 1071, Plat. Phæd. p. 728, Aristot. Probl. 26, 25. Examples also occur of the forms δῖι, δῖεται, ἱχτιν, ἱτλιν, &c.; but they are by no means either uniform or predominant. Thus in Luke viii. 38, ἰδίτε for ἰδύτε; John ii. 15, Acts ii. 33, Tit. iii. 6, ἱξίχιν for ἱξίχιν. So Gen. xi. 9, LXX, συνίχιν. On the other hand, Matt. ix. 17, Mark ii. 22, ἱκχύται; John iii. 8, πνῖ; Acts xviii. 18, ἱκίπλου; xxi. 20, ἱκίχυντο; xxiii. 11, δῖ; xxvii. 2, πλίιν.

3. In the New Testament *Crases* are of less constant usage than in Attic Greek, and are confined to those which are effected with καί, or the neuter article. Matt. v. 23, Mark i. 35, Acts xiv. 7, καὶ καὶ; Matt. x. 32, 33, καὶ γὰρ; xv. 18, xx. 4, καὶ κεῖνος; xxi. 21, καὶ; (Mark x. 12, καὶ ἐάν;) Luke i. 3, καὶ μοί; (Gal. ii. 8, καὶ ἐμοί;) John vii. 28, καὶ μέ; Matt. xxvii. 57, τοῦνομα; Gal. ii. 7, τοῦνάντιον.¹

4. The same prepositions, particles, and other words ordinarily suffer elision in the New Testament as in the Attic writers; but the neglect of the Apostrophus, as exhibited in manuscripts and editions, is very frequent, and altogether arbitrary. Among a multiplicity of instances, we find in Matt. ii. 1, ἀπὸ ἀνατολῶν; vii. 9, ὑπὸ ἐξουσίαν; xxi. 22, πάντα ὅσα ἂν; Mark ii. 17, ἀλλ' οἱ κακῶς, ἀλλὰ ἀμαρτωλοὺς; vii. 5, 6, ἐπειτα ἐπειρωτῶσιν, ἀλλὰ ἀνίπτοις, ὁ δὲ ἀποκριθεὶς; xi. 33, οὐδὲ ἐγώ. See also Luke xix. 42, John i. 3, vi. 29, xi. 53, Acts xx. 25, 1 Cor. x. 29, xv. 11, Col. iv. 17. Again, the Alexandrian manuscript has ἐπὶ ἀρχιερέων in Luke iii. 2; μετὰ αἰσχύνης, Luke xiv. 9; and two Vienna manuscripts have ἀλλὰ ἀληθείας, Acts xxv. 25.

Obs. 2. A remarkable instance of this uncertainty occurs in 2 Cor. vii. 11, where the printed editions have ἀλλὰ ἀπολογία, ἀλλὰ ἀγανάκτησην, but ἀλλ' ἰπδίκησιν. Doubts seem to have existed respecting the word χρεστά, in 1 Cor. xv. 33; but as it occurs in a regular Iambic senarius cited from Menander, the true reading must be χρέσθ'. The LXX, Josephus, and the early Fathers, present the same irregularities. Thus, Gen. xvii. 22, ἀπὸ Ἀβραάμ; xviii. 15, ἀλλὰ ἰγιδάσας; Joseph. Ant. iv. 6. 2, ἀπὸ Εὐφράτου; Iren. Hær. iii. 3, ὑπὸ ἀποστόλων. In the manuscripts of the New Testament the particles ἄρα, ἴτα, ἴτι, ἴνα, never suffer elision.

¹ Leusden de Dialect. N, T. c. 1. p. 14.

Obs. 3. From the very general neglect of the *Apostrophus* in Ionic writers, examples of similar usage in the New Testament have been called *Ionisms*.¹

DECLENSION.

§ 6.—*First Declension.* (BUTTM. § 34.)

The terminations and genders of this declension are the same in the New Testament as in Attic Greek.

Obs. 1. There is a solitary deviation from the Attic rule, which forms the genitive of nouns ending in *a pure*, or *ρα*, in *ας*, in the case of the substantive *σπίρα*, of which the genitive *σπίρης* is found in Acts x. 1, xxi. 31, xxvii. 1.

Obs. 2. Proper names of this declension, ending in *ας*, make the genitive, with very few exceptions, in *α*, instead of *ου*: Luke iii. 27, 'Ιωανᾶ; 30, 'Ιουδα; 31, Μελιᾶ; 35, Σάλα; xiii. 29, Rev. xxi. 13, Βορρᾶ; Luke xvi. 9, Μαμμωνᾶ; John viii. 13, Καϊάφα; xix. 25, Κλωπᾶ; xxi. 15, Matt. xii. 39. 41, 'Ιωνᾶ Acts xi. 30, xv. 12, Col. iv. 10, Βαγενάβα; Acts xix. 14, Σκιυᾶ; 1 Cor. i. 12, Κηφᾶ; i. 16, xvi. 15, Στιφανᾶ; 2 Cor. xi. 32, 'Αρίτα; Col. i. 7, 'Επαφροῦ; 2 Thess. ii. 9, Rev. iii. 9, Σατανᾶ. The regular form occurs in Matt. i. 6, Οὐρίου; Luke iii. 3, Ζαχαρίου; Luke iv. 17, Acts xxviii. 28, 'Ησαίου; Luke iv. 25, 'Ηλίου; John i. 45, 'Ανδρίου. In the Fathers, and later writers generally, the termination *α* is continually recognised. Thus Origen c. Cels. i. p. 7, Πυθαγόρα; Phot. Bibl. n. 254, Νίεβα.²

Obs. 3. Many proper names in *-ας* seem to be popular abbreviations; as Σίλας (Acts xv. 32), for Σιλουανός (1 Thess. i. 1). In like manner 'Αννας (Luke iii. 3) is perhaps the same as 'Ανανίας (Acts xxiii. 2); Λουκᾶς and Δημᾶς (Col. iv. 14) the same as Λούκιος (Acts xiii. 1, Rom. xvi. 21) and Δήμαρχος or Δημήτριος.³

Obs. 4. Names of dignities, compounded of the verb *ἄρχω*, are formed in the earlier writers after the second declension; but in the New Testament they principally belong to the first. Thus Matt. xiv. 1, Luke iii. 19, ix. 7, *τιτράρχης*; Acts vii. 8, 9, *τοῦ πατριάρχης*; x. 1. 22, *ἱκατοστάρχης*; xxiv. 23, xxvii. 2. 31, *ἱκατοστάρχη*;⁴ xxviii. 16, *στρατοπιδάρχη*; 2 Cor. xi. 32, *ιδνάρχης*. There is, however, no uniformity of declension, for *ἱκατόνταρχος* repeatedly occurs, as in Matt. viii. 5. 8, Luke vii. 6, Acts xxviii. 16, and elsewhere; and *χιλίαρχος* is declined solely after the second declension. Neither is the usage of the Attic writers altogether constant; but, as a rule, they adopted the termination in *ος*, and later authors that in *ης*. Hence Gen. xli. 34, Dan. ii. 3, *τοπάρχης*; 2 Macc. xii. 2, *κυπριάρχης*; xiv. 12, *ἐπιφανστάρχης*; Joseph. Ant. i. 13. 4, *γινάρχης*; xix. 5. 1, *ἀλαβάρχης*; Euseb. V. Const. iv. 63, *ταξιάρχης*. This was also the form which the Latins followed. Cic. Epist. Att. ii. 17, *Abelarches*; Auctor Hist. Bell. Alex. c. 67, *Tetrarches*; Spartian. v. Hadrian. c. 13, *Toparcha*; Tertull. de Anim. c. vii. 55, *Patriarcha*; Cod. Theodos. xv. 9. 2, *Asiarcha*. Of course the genitive case, whether singular or plural, is doubtful; as *Ἀσιδάρχων*, Acts xix. 31.⁵

¹ Georgii Hierocrit. i. 3. 9; Wyssii Dialect. Sacr. p. 17.

² See Alt. Gram. N. T. § 6.

³ Lobeck ad Phryn. p. 433; Winer's Sprachidioms, § 2, 23. Another form of abbreviation is *Σώπατος*, for *Σωίπατρος*. Compare Acts xx. 4; Rom. xvi. 21.

⁴ Parkhurst gives *ἱκατοστάρχης*, *κίος*, according to the third declension. See Lex. in v. This must have been an oversight.

⁵ Alt. Gr. Gr. § 5; Poppo ad Xen. Cyr. ii. 1. 22.

Obs. 5. With respect to *declension* in general (Buttm. § 33.), and *conjugation* also, it may be observed that the *Dual* number, which is very rarely used by the later Greek writers, is never employed in the New Testament. Hence the plural is used in the strict sense of the dual in Rev. xii. 14, *καίριον καὶ καιροὺς καὶ ἡμισυ καιροῦ*, *three times and a half*.

§ 7.—*Second Declension.* (BUTTM. § 35—37.)

In the flexion of nouns the remains of the ancient dialects, which occur in the New Testament, are exclusively Attic; in accordance with which the nominative *θεός* is always used, with a single exception, for the vocative. This exception is Matt. xxvii. 46, where the vocative *θεέ* is employed in rendering the words from Ps. xxii. 1, which were uttered by Christ upon the cross. In the parallel place, Mark xv. 34, the nominative is used. There is also an example of the vocative *θεέ* in Judg. xxi. 3, LXX.

Obs. 1. Of contracted nouns of this declension, both the uncontracted and contracted forms occur indiscriminately. See § 5. 2.

Obs. 2. Proper names of the *Attic* second declension ending in *ος*, as *Ἀπολλῶς* (Acts xviii. 24) commonly omit the final *ν* in the accusative. See Acts xix. 1, 1 Cor. iv. 6. Some manuscripts also have *Κῶ*, for *Κῶν*, in Acts xxi. 1.

§ 8.—*Third Declension.* (BUTTM. 38. et seqq.)

With respect to the gender and inflection of nouns of this declension, the ordinary grammatical rules are applicable throughout to the usage of the New Testament. The following observations may, however, be subjoined:—

Obs. 1. Some manuscripts and editions have the Attic accusative *κλιῖν* from *κλιῖς*, in Rev. iii. 7, xx. 1; but *κλιῖδα* is perhaps the correct reading, as in Luke xi. 52. The plural *κλιῖς*, for *κλιῖδας*, occurs in Matt. xvi. 19, Rev. i. 18. In like manner we find *ἔρις* in 2 Cor. xii. 20, Gal. v. 20, Tit. iii. 9; but *ἔριδς*, uncontracted, in 1 Cor. i. 11.¹ (Buttm. § 44, 2, and *Obs.* 1.)

Obs. 2. In the contracted declension, nouns ending in *ος* and *υς* did not contract the genitive, either in the singular or the plural, except in the later writers; and thus *ἡμῖους* occurs in Mark vi. 23; *πηχῶν* in John xxi. 8, Rev. xxi. 17. So also the neuter plural *ἡμῖων*, in Luke xix. 8, of which the Attic form, whether adjective or substantive, is *ἡμίση* without contraction.² (Buttm. § 51. *Obs.* 5.)

Obs. 3. According to the old grammarians, the accusative plural of nouns in *-ους* was not contracted by the Attics from *-ίας* into *-ῖς*. This assertion is made with too great confidence; and it is impossible to refer such contractions exclusively to the later writers. As examples, we have *γονῖς*, Matt. x. 21, Luke ii. 27; *γραμματεῖς*, Matt. xxiii. 34.³ (Buttm. § 52. *Obs.* 1.)

¹ Lobeck ad Phryn. p. 460; PARSON. Lex. in *ν. κλιῖς*; Alt. Gr. Gr. § 8, 5.

² Phrynich. (ed. Lobeck, p. 452,) *ἀμφοτερόντιν οἱ τὰ ἡμίση λίγονται, καὶ οὐ τὰ ἡμίση*. See also Lobeck ad p. 78; Fischer, Prolus. p. 666.

³ Fischer, Prolus. p. 663.

Obs. 4. Nouns ending in *-ης*, with a vowel before it, usually contract the termination *-ία* of the accusative into *ᾶ*; but the form *ἰγγῆ*, which is found constantly in Plato, occurs in John v. 11, 15, Tit. ii. 8.¹ (Buttm. § 53, 1.)

Obs. 5. Of neuters in *-ας*, the Attic contraction of the dative occurs in *γάλας*, from *γάλας*, in Luke i. 36. Griesbach, indeed, upon the authority of certain manuscripts, has admitted the Ionic form *γάλαι* into the text, but without due consideration. In the plural, *κίρας* and *τίρας* are universally uncontracted in the New Testament, contrary to the Attic usage.² See Acts ii. 43, v. 12; Rom. xv. 19; Rev. v. 6, ix. 13, xiii. 1, 11, xvii. 12. The contracted accusative *κρία*, from *κρίας*, is found in Rom. xiv. 21, 1 Cor. viii. 13. (Buttm. § 54.)

§ 9.—*Anomalous Declension.* (BUTTM. § 56.)

1. There are many nouns which have more than one form of inflection, or are declined in a different way from that which the nominative indicates. Of these the New Testament is not without its examples: as, for instance, the accusative *ναῦν*, from the Attic nominative *ναῦς*, in Acts xxvii. 41,³ and some others.

Obs. 1. Perhaps the substantive *νοῦς*, as inflected by the writers of the New Testament, can scarcely be classed with nouns *abundantia casibus*, as it invariably follows the form of the third declension. Thus the genitive *νοῦς* occurs in Rom. xii. 2, 1 Cor. xiv. 19, Eph. iv. 17, 23, Col. ii. 18, and the dative *νοῖ* in Rom. vii. 25, 1 Cor. i. 10, xiv. 15. The same may be said of *πλοῦς*, of which the genitive *πλοῦς* is found in Acts xxvii. 9. Examples of this mode of inflection, which is peculiar to the later writers, may be seen continually in Simplicius, Philo, and the ecclesiastical Fathers.⁴

2. By *metaplasmus*, the dative plural of *σάββατον* is always *σάββασι*, after the form of the third declension. See Matt. xii. 1, 10, 11, 12, Mark i. 21, Luke iv. 31. So also in Joseph. B. J. i. 7, 3, Ant. xiii. 8, 4, and elsewhere.

Obs. 2. The proper form *σαββάτοις* is found in Numb. xxviii. 10; 2 Chron. ii. 4, LXX; Joseph. Ant. xi. 8, 6. In other writers, *σάββασι* is frequently used for *σαββάτοις*; but although the noun occurs repeatedly in the New Testament, it is never employed in the dative plural.

3. Of *neuters plural* in *-α*, from *masc.* in *-ος*, St. Luke uses *τὰ δεσμά* in Acts xvi. 26, xx. 23, xxii. 30, xxiii. 29, and elsewhere. St. Paul has the Ionic *δεσμοὶ* in Phil. i. 13.⁵ The plural *τὰ σῖτα* occurs in Acts vii. 12.

Obs. 3. Not only in the form and inflection, but in the *genders* of nouns, there were frequent varieties in the ancient dialects; and peculiarities of this kind are observable in the New Testament, in accordance with the usage of the later writers. They made *βάτος*, a bush or bramble, masculine; but in the New Testament it is

¹ Heindorf ad Plat. Charmid. p. 64.

² Mæris, pp. 366, 369; Thom. M. p. 840.

³ Planck, de Orat. Gr. N. T. ii. 3.

⁴ Fischer ad Weller, ii. p. 181; Herodian, Herm. p. 303.

⁵ Schleusner and Bretschneider in v.

always found in the feminine, and so also in the writers of the later epoch. See Mark xii. 26; Luke vi. 44, xx. 37; Acts vii. 35; Theophr. H. Plant. iii. 18; Dioscorid. iv. 37.¹ There is little doubt that in Luke xv. 14 the true reading is λιμὸς ἰσχυρὰ, and in Acts xi. 28, λιμὸν μεγάλον, according to the best manuscripts, although ἰσχυρὸς and μέγαν are still retained in the printed text. If the masculine adjectives be genuine, it is impossible to account for the introduction of the feminine into so many copies; whereas ἡ λῖμος, which is Doric, seems to have been adopted into the later tongue.² Generally, σκότος occurs in the neuter (Matt. iv. 16, vi. 23, viii. 12); but in Heb. xii. 18 it is masculine. Both forms were also in use among the Attics. There is also a feminine noun σκοτία (Matt. x. 27; John vi. 17, xx. 1) which is peculiar to the Doric dialect.³ In Attic, ὕαλος is feminine; in Rev. xxi. 18 it is masculine. The word ληνός is feminine in Rev. xix. 15, and masc. in Gen. xxx. 37, 42, LXX. Hence some would account for the remarkable reading in Rev. xiv. 19, τὴν ληνὸν τὸν μέγαν, for which τὴν μεγάλην now stands.⁴ Besides these variations of gender, which accord with one or other of the ancient dialects, it is remarkable that the noun ἔλκος, which is masculine in all the Greek writers, is neuter in the New Testament and in the LXX. See Luke i. 50, 78, Rom. ix. 23, 1 Pet. i. 3, and compare Gen. xix. 9, Numb. xi. 15, LXX. So also in the writings of the Fathers.⁵

§ 10.—Declension of Hebrew-Greek Proper Names.

1. To the head of *Anomalous Declension* may be referred a large proportion of the proper names which occur in the New Testament. Many of them, indeed, though derived from the Hebrew, are declined in Greek after the first declension, except that they make the genitive in *α*, instead of *ου*, as before mentioned in § 6. But others have a more simple form of inflection, changing the final *ς* of the nominative into *ν* in the accusative, and rejecting it altogether in the other cases, which are all alike. (Buttm. § 56. 1. *Obs.* 1.) To this class belong.

1. Nom. Ἰησοῦς (Matt. i. 16)
 Gen. Dat. Voc. Ἰησοῦ (Matt. i. 1, xxvi. 17; Mark i. 24)
 Acc. Ἰησοῦν (Matt. xxvi. 4, Acts xx. 21).⁶
2. Nom. Ἀεὺς or Ἀεὺ (Luke v. 29; Heb. vii. 9)
 Gen. Ἀεὺ (Luke iii. 24, Heb. vii. 5)
 Dat. Ἀεὺ
 Acc. Ἀεὺν (Mark ii. 14).⁷

¹ Schol. ad Theocr. Idyl. i. 132; Planck, de Orat. N. T. ii. 4.

² Valcknærii Specim. Annot. Crit. in N. T. p. 383; Fischer, Prolus. p. 672; Planck, *ubi supra*.

³ Passov, Lex. in v. σκότος; Sturz, de Dial. Mac. et Alex. p. 151; Fischer, Prolus. p. 673. In a very few manuscripts, πλαῦτος is neuter in Eph. ii. 7, iii. 8. 16; Phil. iv. 19; Col. ii. 2.

⁴ See Lobeck ad Phryn. p. 188.

⁵ Planck, *ubi supra*.

⁶ The Egyptian name Θαμεῦς, which occurs in Plat. Phæd. p. 274, is declined in the same manner. See Matt. Gr. Gr. § 70. *Obs.* 8.

⁷ Nom. Αἰὺ, dat. Αἰῦι, in Joseph. Ant. i. 19, 7, ii. 7. 4.

3. Nom. Ἰωσῆς (Matt. xiii. 55)
 Gen. Ἰωσῆ (Matt. xxvii. 56)
 Dat. Ἰωσῆ
 Acc. Ἰωσῆν.

Obs. 1. There is an exception to the rule in the name *Μανασῆς*, gen. *Μανασῆ* (Rev. vii. 6), which makes *Μανασῆ* also in the accusative (Matt. i. 10). The name of the Hebrew lawgiver, *Μωσῆς*, or *Μωϋσῆς*, has an heteroclite inflection somewhat similar to the Greek name *Σακεράτης*. Some grammarians have imagined an obsolete form *Μωσείν*, from which the cases are formed in the same manner as *νύκτας*, *νύκτα*, from the old nominative *νύξ*.¹ Not only is this form altogether unknown, but the genitive *Μωσείας* is expressly referred to the nominative *Μωσῆς* in John vii. 22. Josephus, however, and the LXX adhere to the above mode of declension, except that the gen. *Μωσείας* is sometimes used by the former. In the New Testament it is thus declined:—

Nom. <i>Μωσῆς</i> ,	or	<i>Μωϋσῆς</i> (Luke ix. 30; Acts vi. 15, vii. 37)
Gen. <i>Μωσείας</i>		<i>Μωϋσείας</i> (Mark xii. 26; Acts xv. 1. 5)
Dat. <i>Μωσεί</i> and <i>Μωσῆ</i>		<i>Μωϋσεί</i> (Luke ix. 33; Matt. xvii. 4; 2 Tim. iii. 8)
Acc. <i>Μωσεία</i> and <i>Μωσῆν</i>		<i>Μωϋσῆν</i> (Luke xvi. 29; Acts vi. 11, vii. 35).

2. Female names assume the form of feminine nouns of the first declension.

Obs. 2. There are a few exceptions, as *Δόρκας* (Acts ix. 36), *Λωίς* (2 Tim. i. 5); and some are undeclined, as *Ἰζαβήλ*, in Rev. ii. 20. In the instance of *Μαρία*, -ας, an indeclinable form, *Μαριάμ*, also occurs frequently, as in Matt. i. 20, Rom. xvi. 6, and elsewhere.

3. A few Hebrew-Greek names are declined after the third declension. Thus *Σολομών* (Matt. i. 7), gen. *Σολομῶντος* (John x. 23, Acts iii. 11), acc. *Σολομῶντα* (Matt. i. 6). The manuscripts vary between *Σολομῶντος* and *-ῶνος*, but either form is in accordance with ordinary Greek usages.² In Matt. xi. 24, Luke iv. 26, *Σιδῶν*, -ῶνος, is an example of the latter form.

Obs. 3. A great proportion of Hebrew proper names, which might readily be declined in the same manner, are undeclined in the New Testament: for instance, *Ἰεριχὼ*, gen. and acc. (Matt. xx. 29, Luke xx. 30); *Ἀαζών*, gen. (Luke i. 5, Heb. vii. 11); *Ἰαννουήλ* and *Ἀσής*, gen. (Luke ii. 36); *Ναθαναήλ*, acc. (John i. 46); *Ἰωήλ*, gen. (Acts ii. 16); *Ἐμμέλ*, gen. (Acts vii. 16); *Ἰσραήλ*, gen. (Rom. ix. 6, 22); *Βάαλ*, dat. (Rom. xi. 4); *Σών*, gen. and dat. (Rom. xi. 26, ix. 33). Many other instances will be found in the genealogies in Matt. i. 1, sqq., Luke iii. 23, sqq.

Obs. 4. It is worthy of remark that many Hebrew names which are undeclined in the New Testament, are declined by the LXX and the later Greek writers. Thus, in the dative, *τῷ Μιλχιὰς*, τῷ Ἀβίθς, 1 Chron. xxiv. 9, 10. From *Ἰεριχὼ* the gen. and acc. *Ἰεριχωῦντος*, -τα, occur in Strabo and Fabricius;³ and Josephus declines *Ἰσραήλ*, -ου, after the second declension. Epiphanius (Hær. ii. p. 19) declines the appellative *τὰ πάσχα* as a neuter plural; whereas in the New Testament it is always

¹ Lobeck ad Phryn. p. 68; Matt. Gr. Gr. § 91. 1.

² Thus we have *Ἐινοφῶν*, -ῶντος, and *Ποσειδών*, -ῶνος.

³ This noun was also inflected after the second declension; for we meet with the gen. *Ἰεριχωῦ* in 3 Esdr. v. 44, and dat. *Ἰεριχῷ* in Procop. de *Ædificiis*.

an indeclinable noun in the singular: as in Luke ii. 41, τοῦ πάσχα. It may be doubtful whether σίκερα, in Luke i. 15, is declinable or otherwise. The LXX treat it as undeclinable in Numb. vi. 3, ἀπὸ οἴνου καὶ σίκερα. On the other hand, the genitive σίκερος is found in Euseb. Præp. Ev. vi. 10.¹ For Σινᾶ, which is undeclined in the LXX as well as in the New Testament, Josephus employs τὸ Σινᾶϊον, with ὅρος sometimes expressed, and sometimes understood. See Ant. ii. 13. 2, iii. 5. 1. As an opposite example, Σαρωνᾶς, which follows the first declension in Acts ix. 35, is the same with Σάρων, undeclined, in Isai. xxxiii. 9, xxxv. 2. LXX. In the Latin Fathers the Hebrew proper names are very commonly undeclined.

§ 11.—*Defectives and Indeclinables.* (BUTTM. § 57.)

1. Many nouns in the New Testament which are used in the *plural*, though a single object only is designated, may probably be regarded as *defective*, though the reference is, it should seem, to the several parts of which the object consists: as in Matt. v. 16, οἱ οὐρανοί, *the heavens*, of which the Jews reckoned *three* (2 Cor. xii. 2); viii. 11, ἀνατολαὶ καὶ δυσμαί, *the east and west*, i. e. the countries so situated; Heb. i. 2, οἱ αἰῶνες, *the worlds*, or the universe;² ix. 24, τὰ ἁγία, *the temple*, as consisting of three parts. Thus also Matt. xx. 21, ἐκ δεξιῶν, ἐξ ἐναντιμῶν, which include the entire *right* and *left* sides of the body; and in like manner, Luke xvi. 23, ἐν τοῖς κόλποις, John i. 13, ἐξ αἱμάτων. To this head may also be referred τὰ ἱερά γράμματα, in 2 Tim. iii. 16; the names of certain festivals which lasted several days, as τὰ ἄζυμα, γενέσια, ἐγκαίνια (Matt. xxvi. 17, Mark vi. 21, John x. 22);³ and of some cities, as Ἀθηναί, Φίλιπποι, &c.

Obs. 1. Although τὰ σάββατα in the plural denotes not only a *week* or period of seven days (Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 1. 19, Acts xx. 7, 1 Cor. xvi. 2), but also the *Sabbath day* (Luke iv. 16, Acts xiii. 24, xvi. 13, xvii. 2), the usage doubtless originated in the former meaning. Thus Joseph. Ant. iii. 10. 1, ἡβδομὴ ἡμέρα, ἥτις σάββατα καλεῖται. Some have thought the word not so much a real plural as a mere imitation of the Aramaean שַׁבְּתַי; but its occurrence in the oblique cases (Mark i. 21, ii. 23), independently of its easy reference to this class of nouns, renders this supposition entirely inadmissible.⁴

2. Several *indeclinables*, as τὸ πάσχα, and the names of letters, ἄλφα, ὤμεγα, ἰῶτα, occur in the New Testament. There are also, besides those already adduced (§ 10), many other in-

¹ See Passov. Lex. in v.

² The usage is the same as in the Hebrew עולמים.

³ There is the same usage in the Latin *Saturnalia*, *Lupercalia*, &c. Josephus (Ant. xii. 7. 7) uses τὰ φῶτα for τὰ ἱγκαίνια.

⁴ Winer's *Sprachidiom*s, § 27. 2, 3; Alt, Gram. N. T. § 24. 2, 3.

declinable names from the Hebrew; such as Βηθλεὲμ, Ναζαρετ (Matt. ii. 6. 23), Ἀβιά (Luke i. 5), Σιλωὰμ (Luke xiii. 2), Κανὰ (John ii. 1. 11, iv. 46, xxi. 2); Βηθεσδα (John v. 2), Σουχέμ (Acts vii. 16), Μαδιὰμ (Acts vii. 29), Σινᾶ (Acts vii. 30. 38, Gal. iv. 24. 25), &c. &c.

Obs. 2. In addition to the indeclinable form Ἱεροσαλὴμ (Matt. xxiii. 37, Mark xi. 1, Gal. iv. 25), the *neuter plural* Ἱεροσόλυμα, -ῶν, is very generally used; and so Σάδομα, -ων, in Matt. x. 15, xi. 23, Rev. xi. 8. Some commentators understand a third form, regarding Ἱεροσόλυμα in Matt. ii. 3 as the *nom. sing.* of a *feminine* noun; but it is far more probable that ἡ πόλις agrees with πόλις understood. At the same time Γερουσία is declined both as a *fem. sing.* and a *neut. plural*. Compare Matt. x. 15, 2 Pet. ii. 6.

Obs. 3. The formula expressive of Christ's eternity, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, assumes the character of an indeclinable noun in Rev. i. 4, *et alibi*.

§ 12.—Of the Adjectives. (BUTTM. § 59—64.)

The declension of *Adjectives* in the New Testament presents very little variation from the ordinary usage. It is merely necessary to remark that compound adjectives in -ος, and those in -ιος, which are derived from substantives (Buttm. § 60. 4. and *Obs. 3.*) are not always *common* in the New Testament. Thus ἀργός is formed with a feminine termination in the verse of Epimenides, cited in Tit. i. 12, Κρήτες αἰεὶ ψευσταί, κακὰ θηρία, γαστέρες ἀργαί. We have also in 2 Thess. ii. 16, παρὰ κλήσιν αἰωνίαν. Heb. ix. 12, αἰωνίαν λύτρωσιν. On the other hand, ὅσιος, which has almost universally three terminations,¹ is common in 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας. To refer ὁσίους to ἄνδρας in the preceding clause, is extremely harsh; and the various reading, ὁσίας, is but weakly supported.

Obs. Griesbach would also read ἵρις ὅμοιος, instead of ὁμοία, in Rev. iv. 3, upon very good authority.²

§ 13.—Of the Degrees of Comparison. (BUTTM. § 65 et seqq.)

1. The New Testament writers follow the ordinary rules in forming the degrees of comparison; though a few later forms are also observable.

Obs. 1. The comparative of ταχὺς is ταχίων in the New Testament, not the more Attic form θάσσων, or θάττων.³ See John xiii. 27, xx. 4, 1 Tim. iii. 14, Heb. xiii. 19, 23. (Buttm. § 67. 3.)

¹ Matthiæ (Gr. Gram. § 118.) says *always*; but there is an exception, if genuine, in Plat. Legg. viii. p. 831. D.

² Alt, Gram. N. T. § 7.

³ Fisch. Prolus. p. 672. Phryn. p. 76.

Obs. 2. Of superlatives, which have no regular positive, there is a new instance in the form *σιτιστός*, which is not employed by the more ancient Greeks.¹ Herodian. p. 473. *σιτιστοὺς ἔδωκε, οὓς οὖν σιτιστοὺς λίγαυσι.* The word occurs in Matt. xxii. 4, and in Joseph. Ant. viii. 2. 4, Athen. xiv. p. 656. E. It is formed from the obsolete adjective *σιτός*,² or probably from the substantive corresponding to it. (Buttm. § 69, 3, and *Obs. 1.*)

Obs. 3. New forms of comparison sprung up rapidly in the later speech; of which two only are found in the New Testament. In Eph. iii. 8 we have the new comparative *ἱλαχιστότερος*, from the superlative *ἱλάχιστος*; and *μειζότερος* from the comparative *μείζων*, in 3 John 4.³ (Buttm. § 69. 3. *Obs. 3.*)

Obs. 4. The positive is put with *μᾶλλον* for the comparative in Mark ix. 42, *καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ, κ. τ. λ.* This adverb is also frequently put with the comparative, thereby forming a sort of double comparative; as in Mark vii. 36, 2 Cor. vii. 13, *μᾶλλον περισσώτερον.* And, with a yet greater degree of emphasis, in Phil. i. 23, *πολλῷ μᾶλλον κρείσσον.* The Latins also have a like usage. Thus Plaut. Men. v. 4. 22, *Magis dulcius.*

2. There are some modes of expressing a *superlative* in the New Testament which indicate a Hebrew origin. Thus a *subst.* is sometimes repeated in the *genitive*; as in Heb. ix. 3, *ἁγία ἁγίων*, the *Holy of Holies*, i. e. the most holy place. Rev. xix. 16, *βασιλεὺς βασιλέων καὶ κύριος κυρίων.* Precisely similar is 1 Tim. vi. 15, *ὁ βασιλεὺς τῶν βασιλευνόντων, καὶ κύριος τῶν κυριευόντων.* So in Levit. xxiii. 32, *σάββατα σαββάτων.*

Obs. 5. A similar form is also used to imply *eternity*: as in Luke i. 50, *εἰς γενιὰς γενιῶν*, Gal. i. 5, 1 Tim. i. 17, Rev. i. 6. 18, *εἰς τοὺς αἰῶνας τῶν αἰώνων.* In 2 Pet. iii. 18, it is *εἰς ἡμέραν αἰῶνος.* The Hebrews expressed the same idea by a *copula*, *εἰς γενιὰν καὶ γενιάν.* There is an analogous repetition of the same word to express *continuity* in 2 Cor. iv. 16, *ἀνακαινύται ἡμέρα καὶ ἡμέρα.*⁴

Obs. 6. It is also according to the Hebrew idiom that the *name of God* is frequently used, with or without an adjective, to denote some *superlative* quality of an object. See Gen. xxii. 6, Exod. iii. 1, 1 Sam. xiv. 15, Cant. viii. 6, Isai. xxviii. 2, xxiv. 1. It will be observed however, that the usage obtains only with the names of real substances, or visible effects, and never with *abstract nouns*; so that it is improperly applied by some commentators in such cases as the following: 2 Cor. i. 12, *ἐν εὐλαβείᾳ Θεοῦ*, the *sincerity which God approves*, not *perfect sincerity*: Col. ii. 19, *τὴν αὐξησιν τοῦ Θεοῦ*, a *growth in grace which God requires*, not *an exceeding growth*: Mark xi. 22, *πίστιν Θεοῦ*, *faith in God*, not *a strong faith* (see § 44. 1); Rev. xxi. 11, *τὴν δόξαν τοῦ Θεοῦ*, the *glory derived from God*, not *an exceeding glory*; James v. 11, *τέλος Κυρίου*, the *end which God put to Job's troubles*, not the *glorious* end of them. Nor is the idiom required in Luke i. 15, *μήγας ἐνώπιον τοῦ Θεοῦ.* 1 Thess. iv. 16, *ἐν δόξαντι Θεοῦ* (Compare 1 Cor. xv. 52); Rev. xv. 2, *κίθαρας τοῦ Θεοῦ.* Much less will it admit of an extension, so as to include such expressions as those in Rom. xiii. 1, *ταῖς γλώσσαις τῶν ἀγγέλων.* 2 Cor. xi. 10, *ἀληθεία Χριστοῦ.* Col. ii. 18, *θρησκεία τῶν ἀγγέλων.* Compare Acts vi. 15, Rom. ix. 1, Rev. xxi. 7.⁴ These passages are, indeed,

¹ Mæris, p. 794.

² Planck de Orat. N. T. ii. 5.

³ Winer's *Sprachidioms*, § 37, 2, Alt, Gr. N. T. § 23, 3 and 35. 1 b. *Gesen.* § 173, *Obs. 1.*

⁴ See Haab's Heb.-Gr. Gram. N. T. p. 162.

more readily intelligible from the simple meaning of the words employed; and even in Acts vii. 21, the expression *δοξίας τῷ Θεῷ*, though it may well be rendered *exceedingly beautiful*, will admit of explanation upon ordinary principles. See § 47, 2, *Obs.* 6.

Obs. 7. Certain figurative expressions, and others indicative of intensity or emphasis, may be herenoticed; though they do not, in reality, partake of the nature of a superlative. Such are Matt. xvii. 20, *ὡς ἰσχυρὸν πίστιν ὡς κόκκον σιδήρεως*, i. e. *the least degree of faith*; 1 Cor. xiii. 2, *πίστις, ὅση μὲν διςτάνειν*, i. e. *the greatest faith*; Rev. i. 14, *αἱ τρίχες, λιυκαὶ ὡς ἰριον λιυκόν, ἡ χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ, ὡς φλᾶξ πυρός*, x. v. 1. Such also are those passages, in which two or more words of the same or cognate meaning are joined by a *copula*; as in Matt. ii. 18, *θρήνοι καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς*; Luke i. 14, *ἵσταται χαρὰ σοὶ καὶ ἀγαλλίασις*. See also Rom. ii. 8, 1 Thess. ii. 9. A like reason will probably explain the expression in Heb. x. 37, *μικρὸν ὥσον ἴσον*, which signifies a *very very* short period. Precisely similar are Arist. Vesp. 213, *ἴσον ὥσον σίλην*, Arrian. Indic. 29, *ὥσον ὥσον τῆς χάριτος*. Words are thus doubled frequently in the Hebrew; and thence in the LXX, as in Exod. i. 12, *σφόδρα σφόδρα*. Hence such forms are generally regarded as Hebraisms; but there is a yet more striking example, in which the same adjective is repeated with *καὶ*, in the Rosetta Inscription, v. 9, *Ἐμῆς ὁ μίγας καὶ μίγας*, i. e. *μίγιστος*.¹

§ 14.—Of Numerals. (BUTTM. § 70, 71.)

1. The cardinal number *εἷς* is very commonly employed in the New Testament instead of the indefinite pronoun *τίς*. Thus, in Matt. viii. 19, *εἷς γραμματεὺς εἶπεν αὐτῷ*. xxi. 19, *ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ*. John vi. 9, *ἔστι παιδάριον ἓν ᾧδε*. See also Matt. ix. 18, xvi. 4, xviii. 24, 28, xix. 18, xxvi. 69, Mark xii. 42, Luke v. 12, 17, John vii. 21, xx. 7.

Obs. 1. This was probably an imitation of a similar Hebrew usage, though it also occurs sometimes in Greek. In the same way the Latins also employ *unus*; as in Plin. N. H. xxxv. 36, *Tabulam anus una custodiebat*. Terent. Andr. I. i. 91, *Forle unam aspicio adolescentulam*.

Obs. 2. For the ordinal *πρῶτος*, the cardinal *εἷς* is also frequently used; more especially in speaking of *the first day of the week*; as in Matt. xxviii. 1, *εἰς μίαν σαββάτον*. Mark xvi. 2, *πρῶτῃ τῆς μιᾶς σαββάτων*. Also in Luke xxiv. 1, John xx. 19, Acts xx. 7, 1 Cor. xvi. 2. In enumerations *εἷς* may generally be rendered either as a cardinal or an ordinal. See Gal. iv. 24, Rev. vi. 1, ix. 12, and compare Thucyd. iv. 115, Herod. iv. 161, Herodian vi. 5. 1. Thus also, in Latin, Cic. Orat. pro Cluent. c. 64, *unum, alterum, tertium diem quiescebat*. In the Hebrew the cardinal number is constantly put for the ordinal, as in Exod. xl. 2, Levit. xxiii. 24, Numb. i. 1, 18, xxix. 1, Deut. i. 3, Ezra iii. 6, x. 17, Ezek. xxvi. 1, Hagg. i. 2, ii. 1. Sometimes also, though more rarely, in Greek and Latin. Thus in Diod. Sic. iii. 16, *μιᾶς Ὀλυμπιάδος*. Cic. Senect. c. 5, *uno et octogesimo anno*. See also Herod. v. 89.²

¹ Winer, § 37. Alt, § 35. Georg. Hierocrit. i. 3, 29.

² Alt, Gr. N. T. § 45. 1. Winer, § 17. *Obs.* 3. Ast ad Plat. Legg. 219. Schæfer ad Longi Past. 399. Passov. Lex in v. *εἷς*. Tursellin. de Partic. Lat. in v. *unus*, n. 17.

Obs. 3. In Matt. xviii. 22 the cardinal number *ἑπτὰ* is used, *euphoniae causâ*, for the adverb *ἑπτάκις*, *seven times*. A similar usage occurs in the Hebrew of Ps. cxix. 164, and is preserved by the LXX in Gen. iv. 24. It may also be remarked by the way, that the number *seven*, being constantly employed by the Jews as a round number (Isa. iv. 1, xxiii. 14, Jerem. xxv. 11, *et alibi*), is used with the like indefiniteness in the New Testament. See Matt. xii. 45, xviii. 21, Luke xi. 26.

2. The numeral *δύο* is frequently undeclined in the New Testament. It occurs in the genitive, for instance, in Matt. xxi. 31, xxvii. 21, John i. 41, Acts i. 24.

Obs. 4. In Acts xii. 6 the dative *δου* is used. So also in Gen. ix. 22, LXX, and constantly by Aristotle and Theophrastus. Matthiæ¹ cites a solitary example from Thucydides; but there *δουῖν* is probably the correct reading.²

3. Instead of the compounds *οὐδέις* and *μηδέις*, for which the Hebrews have no corresponding expression, the writers of the New Testament, in accordance with their vernacular idiom, sometimes employ the adjective *πᾶς*, with a negative particle closely connected with the verb. Thus, in Matt. xii. 25, *πᾶσα πόλις μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται*, xxiv. 22, Mark xiii. 20, *οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ*. Luke i. 37, *οὐκ ἀδυνατήσῃ παρὰ Θεῷ πᾶν ῥῆμα*. (Here *ῥῆμα* signifies *a thing* according to the Hebrew usage; and, indeed, the passage is cited from Gen. xviii. 14. In Greek, however, *ἔπος* has frequently the same import.) John vi. 39, *ἵνα πᾶν, ὃ δέδωκέ μοι, μὴ ἀπολέσω*. Acts x. 14, *οὐδέποτε ἔφαγον πᾶν κοινόν*. Eph. iv. 29, *πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω*. 1 John ii. 21, *πᾶν ψεύδος ἐκ τῆς ἀληθείας οὐκ ἔστι*. Rev. xxii. 3, *πᾶν κατανάθεμα οὐκ ἔσται ἔτι*. Add John iii. 15, Rom. iii. 20, 1 Cor. i. 29, Eph. v. 5, 2 Pet. 20, 1 John ii. 21, Rev. vii. 1, 16, ix. 4, xviii. 22, and compare Judith xii. 20, Susan. 27. A similar expression, but somewhat stronger, is Matt. x. 29, *ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν*. (Compare Isai. xxxiv. 16, in the Hebrew.)

Obs. 5. When the negative particle is not immediately connected with the verb, but with *πᾶς*, the exclusion is not necessarily universal. Thus in Matt. xix. 11, *οὐ πάντες χωρεῖσι τὸν λόγον τούτον, ἀλλ' ὅς τις δίδωται*, i. e., *not all, but some only*. So 1 Cor. xv. 39, *οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ*, *all flesh is not the same flesh*, i. e., there are different kinds of flesh. See also Matt. vii. 21, Rom. ix. 6, x. 16. Although both these forms are philosophically accurate, the former is not found in classical Greek, nor is it very common in the New Testament.³

4. *Reciprocity* is sometimes expressed by the repetition of

¹ Matth. Gr. Gr. § 138.

² Thom. M. p. 253. Lobeck ad Phryn. p. 211. Wahl's Lex. in v.

³ Winer, § 26, 1. Alt, § 45, 3.

εἷς in a different case; as in 1 Cor. iv. 6, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθῃ, *one over another*. So 1 Thess. v. 11, οἰκοδομεῖτε εἷς τὸν ἕνα. Equivalent are the forms in Acts ii. 12, ἄλλος πρὸς ἄλλον. Rom. xv. 2, ἕκαστος τῷ πλησίον.¹

5. The Greeks and Romans, as well as the Hebrews, omitted the names of *measures* and *monies* after *numerals*; and thus δραχμῶν must be supplied in Acts xix. 19, ἀργυρίου μυριάδας πέντε. This is the only example in the New Testament.²

6. An *ordinal* number may be concisely employed, so as to include the companions of the individual designated; as in 2 Pet. ii. 5, ὀγδοον Νῶε ἐφύλαξε, i. e., *Noah with seven others*. In such cases αὐτὸς is usually added, as in Polyb. xvi. 2, τρίτος αὐτὸς ὁ Διονυσόδωρος ἀπηνήξατο. Sometimes, however, the pronoun is omitted, as in Plutarch. Pelop. p. 284, εἰς οἰκίαν δωδέκατος κατελθών. Appian. Punic. p. 12, τρίτος πότε ἐν σπηλαίῳ κρυπτόμενος ἔλαθε. Compare 2 Macc. v. 27.³

§ 15.—Of Pronouns. (BUTTM. § 72—80.)

1. In the New Testament the *gen.* of the *personal pron.* is more usually employed than a *possessive pronoun*. See § 34. 4. (Buttm. § 72. 4.)

Obs. 1. Instead of a *possessive pron.* the *adj.* ἴδιος is occasionally employed, as in Matt. xxii. 5, οἱ δὲ ἀπ᾽ ἑλθόν, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς ἱμρολίαν αὐτοῦ. xxv. 14, ἐκάλεσε τοὺς ἰδίους δούλους. 1 Pet. iii. 1, αἱ γυναῖκες, ὑποτασσάμεναι τοῖς ἰδίοις ἀνδράσιν (ισοῖς). So Josh. vii. 10, Prov. xxvii. 8. LXX. More generally, however, this adjective is not simply equivalent to a possessive pronoun, but implies an antithesis or distinction, as denoting *one's own*, in opposition to that of another. Thus, Matt. ix. 1, ἦλθεν εἰς τὴν ἰδίαν πόλιν. So Polyb. xxiii. 9. 14, δάλυσαν εἰς τὰς ἰδίας ἑκαστοῦ πόλεις. Again, Matt. xxv. 15, ἐκάστη κατὰ τὴν ἰδίαν δύναμιν. Rom. xiv. 4, σὺ τίς εἰ ὁ κρίνων ἄλλότρινον οἰκίτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίστει. Compare also Luke x. 34, John x. 3, 4, Acts ii. 6, iv. 32, Rom. viii. 31, xi. 24, Heb. vii. 7. The antithesis is clearly marked in 1 Cor. vii. 2, ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἡχίτω, καὶ ἑκάστη τὸν ἴδιον ἀνδρα ἡχίτω. When a pronoun is added, as in Tit. i. 12, ἴδιος αὐτῶν προφήτης, it merely indicates a possession which is more distinctly marked by the adjective. The meaning therefore is *a native poet*, not *a foreigner*. Compare Æschin. c. Ctesiph. 143. Xen. Hell. i. 14. 13. In a similar way the later Roman authors use *proprius*.

2. The pronoun αὐτὸς has the following senses (Buttm. § 74. 2.) :—

1. Joined with a noun, or as the nominative to a finite verb, it signifies *self*, as in John xxi. 25, οὐδὲ αὐτὸν οἶμαι

¹ Winer, § 26, 2. Alt, Gram. N. T. § 45, 4.

² See Kuinoël ad loc.

³ Winer, § 6. 1, 2. Alt, Gram. N. T. § 46, 4, 5, 6. Wetstein & Kypke on 2 Pet. ii. 5. Tursellin. Partic. Lat. in v. unus, n. 18.

τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. See also Rom. viii. 16, 1 Cor. ix. 27, 2 Cor. xi. 14.

Obs. 2. Connected with this sense is its use to point out, emphatically, a person or thing of peculiar dignity, as when servants speak of their masters, children of their teachers, &c. Thus also it is used of *God* in Rom. x. 12, Heb. xiii. 5; and of *Christ* in Matt. i. 21.¹

2. It is used in the oblique cases as a mere personal pronoun, though generally with reference to some preceding word, as in Matt. i. 18, 19, 20, *et alibi passim*.

Obs. 3. There are many places in which it appears to be used in a reflexive sense for αὐτός. Thus in Matt. xxi. 45, οἱ Φαρισαῖοι ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. John iv. 47, ἡρώτα αὐτὸν, ἵνα ἰάσῃται αὐτοῦ τὸν υἱόν. Add Matt. iii. 16, John i. 48, xiii. 11, Eph. i. 9, Heb. xi. 21. This may be a Hebrew idiom, though it may also be supported by a similar usage in the Greek writers. Thus Diod. Sic. xvii. 64, τὴν πρὸς αὐτὸν εὐνοίαν. Add Herod. ii. 2, Thucyd. vii. 5, Aristot. Ethic. xi. 4, Arrian. Epict. i. 19, 11, Herodian. i. 17, 9, ii. 4. 13, iv. 11, 13. Compare also 1 Macc. i. 2. It is seldom, however, that in such cases some manuscripts do not exhibit a variation in the breathing.²

3. With the article prefixed it signifies *the same*, as in Matt. xv. 46, xxvi. 4, Luke ii. 8, Acts i. 15, xv. 27, 1 Cor. vii. 5, 1 Thess. ii. 14, Heb. i. 12, xiii. 8.
4. It is used sometimes, though rarely, in the sense of *sponte*. Thus in Luke xi. 4, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν. Compare John xvi. 27, 1 Pet. ii. 24.³
5. It stands sometimes for *μόνος*, as in Mark vi. 31, δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν. See also 2 Cor. xii. 13.⁴
6. For the sake of emphasis it is sometimes added to the subject of the verb, when the sentence contains some case of the reflexive pronoun ἐαυτοῦ, so as to exclude any other agent. Thus Rom. viii. 33, ἡμᾶς αὐτοὶ ἐν ἐαυτοῖς στενάζομεν. Add 2 Cor. i. 9.

Obs. 4. There is also an emphasis, when αὐτός is connected with a primitive pronoun; as in Luke ii. 35, καὶ σοὶ δὲ αὐτῆς τὴν ψυχὴν διελύσεται βομφαία. John iii. 28, αὐτοὶ ὑμεῖς μοὶ μαρτυρεῖτε.

3. In the New Testament the interrogative pronoun τίς (Buttm. § 77.) is used, as in other writers, both in direct and indirect questions. See Matt. v. 25, 31, Mark v. 9, 30, 31, ix. 33, 34, Luke vi. 11, Acts xiii. 25, *et alibi*. So also when τίς is equivalent to εἴ τις, as in 1 Cor. vii. 18, περιτετμημένος τίς ἐκλήθη; μὴ ἐπισπάσθω. Compare James iii. 13, v. 13.

¹ See Heinsius ad Hesiod. Op. D. p. 226.

² Winer, § 22. 5, Alt. Gram. N. T. § 38. 3. Matt. Gr. Gr. § 148. *Obs. 3.*

³ Alt. Gram. N. T. § 6. Passov. Lex. in v.

⁴ Kuster ad Arist. Acharn. 506.

Obs. 5. The interrogative power, though still less direct, is also plainly discernible in such passages as Matt. vi. 3, *μὴ γνώτω ἡ ἀριστεία σου τί ποιῇ ἡ διξία σου*. xi. 22, *οὐκ οἶδατε τί αἰτιῶσθε*. Compare John x. 6, xix. 24. It also retains this import in the formula *τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος*; and the like, in which *Is there any one?* is put for *who?* Compare Matt. vii. 9, xii. 11, xxiv. 45, Luke xi. 5, 11, xii. 45, xiv. 5.

Obs. 6. There are many passages in which, however rare the usage may be in classical Greek, *τίς* is used for the relative *ὅστις*. Thus in Matt. xv. 32, *οὐκ ἔχωσι τί φάγωσι*. Luke xvii. 8, *ἰσόμενοι τί διπλήσω*. Add Matt. x. 19, Mark vi. 36, xiv. 36, Rom. viii. 26, 1 Tim. i. 7.

Obs. 7. On the other hand, the relative is put for the interrogative pronoun in Matt. xxvi. 50, *ἰταῖρε, ἰφ' ᾧ πάρεμ*.

Obs. 8. Frequently *τίς* is used for *πότις*, *which of two*: as in Matt. xxi. 31, *τίς ἐκ τῶν δύο ἐπιοίσει τὸ θῆλημα τοῦ πατρὸς*; xxvii. 21, *τίνα θίλειτι ἀπὸ τῶν δύο ἀπολύσω ὑμῖν*; So Matt. ix. 5, xxiii. 17, xxvii. 17, Luke v. 23, xxii. 27, John ix. 2, Phil. i. 22.

Obs. 9. Followed by a *negative* particle, *τίς* implies a strong affirmation, as in 1 John ii. 22, *τίς ἔστιν ὁ ψεύστης, εἰ μὴ κ. τ. λ.*; *Every one is a liar, who denies, &c.* So 1 John v. 5, Rev. xv. 4. On the other hand, it denies *without* a negative; as in Matt. vi. 27, *τίς δι' ἐξ ὑμῶν δύναται*; *none of you is able*.¹

4. In its proper acceptation *τίς* is found in Matt. v. 23, Acts xi. 36, *et sapius*. Sometimes *εἷς τίς* occurs, as in Mark xiv. 51, *καὶ εἷς τίς νεανίσκος ἠκολούθει αὐτῷ*. Luke xxii. 50, *εἷς τίς ἐξ αὐτῶν*. So John xi. 49. See also § 69. iv. *Obs. 1.* There are besides the following usages in the New Testament:—

1. It is added to adjectives of *quality, quantity, or magnitude*, both when they stand alone, and with a substantive, for the purpose of marking *dignity* or *eminence*, or giving *intensity* to an expression, as in Acts viii. 9, *λέγων εἶναί τινα ἑαυτὸν μέγαν*. Heb. x. 27, *φοβερά τίς ἐκδοχὴ κρίσεως*. So Diod. Sic. v. 39, *ἐπίπονός τίς βίος*. Compare Heliod. ii. 23. 99, Lucian. D. M. v. 1, Plutarch. V. Cic. p. 784.

Obs. 10. In the same sense it is found with a substantive in James i. 18, *οἷς τὸ εἶναι ἡμῶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων*, unless, perhaps, the meaning is merely a *kind of first-fruits*. The adjective is sometimes wanting, *τίς* being used by itself in the sense of *eminent, distinguished*. Thus in Acts v. 36, *λέγων εἶναί τινα ἑαυτὸν*. Also in the phrase *εἶναί τι*, *to be somewhat of importance*: as in 1 Cor. iii. 7, *ὥσπερ οὗτις ἐ φυτιλὼν ἑστί τι*. Gal. ii. 6, *δοκούντων εἶναί τι*. Compare also 1 Cor. viii. 2, x. 19, Gal. vi. 3, and see above.²

2. With *numerals* it is frequently redundant, or may be supposed to indicate that the number is not to be regarded as strictly exact. Thus in Luke vii. 19, *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ*. See also Acts xix. 14, xxiii. 23.

¹ Winer, § 25. 1. Alt, § 43. Passov. Lex. in v. *τίς*. ² Winer, § 25. 2. Alt, § 44.

3. Added to *proper names*, it has been supposed to designate an obscure individual; in which sense the English frequently say *one*. Thus in Acts xix. 9, ἐν σχολῇ Τυράννου τίνος, *of one Tyrannus*; xxi. 16, Μνάσωνι τινι. Compare Acts xxv. 19.

Obs. 11. Some commentators suppose that the nouns ἀνὴρ and ἄνθρωπος sometimes supply the place of τις in the New Testament, in imitation of the Hebrew; in support of which such examples are adduced as Matt. xix. 6, ὁ ὢν ὁ Θεὸς συνίζουσιν, ἄνθρωπος μὴ χωρίζεται. Luke ix. 38, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνιβόησει. In the former of these passages, however, ἄνθρωπος is plainly opposed to Θεός, and in the latter may be appropriately rendered *a man among the crowd*: nor is there any reason against a similar rendering in other places, though it is true that the Hebrew words עֵשֶׂה and אִישׁ are rendered by τις in Nehem. iv. 17, Prov. vi. 27, Ecclus. vi. 8, LXX. Compare Matt. ix. 9, Luke v. 18, vi. 31, Acts x. 5, *et alibi*. The same remark will also apply to the alleged use of ἄνθρωπος for ἴσαστος, since *a man*, or *mankind* generally, will equally meet the sense; as in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπερίστας Χριστοῦ. xi. 28, δοκιμαζέτω ἄνθρωπος ἑαυτόν. Compare Prov. xxiv. 12. It may also be remarked, that ἀνὴρ will sometimes admit of being rendered by the demonstrative pronoun, when it is followed by a relative; as in Rom. iv. 8, μακάριος ἀνὴρ, ὃς οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν. So also James i. 12, μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν. This last, however, is the only instance in which such examples are not citations from the Old Testament. Compare 1 Kings xix. 8, Ps. xxxii. 2.

OF THE VERB.

§ 16.—*The Augment and Reduplication.* (BUTTM. § 82—86.)

In the flexion of verbs there are several peculiarities in the later speech, some of which accord with the Attic, and some with the Doric, dialect; but no traces of the Ionic are observable in the New Testament.

Obs. 1. The Attic form ἐληφα is used, instead of λίληφα. See Rev. ii. 27, iii. 3, xi. 17.—(Buttm. § 83. *Obs.* 3.)

Obs. 2. The three verbs, βούλομαι, δύναμαι, and μέλλω, sometimes take the *temporal* augment instead of the *syllabic*, in the *aorist* and *imperfect* tenses, after the Attic usage. Thus in 2 John 12, ἐβουλήθην, Matt. xvii. 16, ἠδυνήθησαν, xxvi. 9, ἠδύνατο, Luke vii. 2, ἤμελλε. The practice, however, is not uniform; for in other places the syllabic augment is used; as in Matt. i. 19, ἐβουλήθη, xxii. 46, ἰδύνατο, Luke x. 1, ἤμελλε.¹ (Buttm. § 83. *Obs.* 5.)

Obs. 3. The omission of the augment in the *plusquam perf.* continually occurs. Matt. vii. 25, Luke vi. 48, τεθιμολίωτο, Mark xiv. 44, διδούκι, xv. 7, πισποίηκισαν, 10, παραδιδώκισαν, xvi. 9, ἐκβιβλήκει, Acts xiv. 23, πισπιστούκισαν, 1 John ii. 19, μιμήνηκισαν. These and similar omissions of the augment, which occur in the later speech, have sometimes been referred to the poetic figure *Apharesis*, and supposed

¹ Planck de Orat. N. T. ii. 3. Georg. Hierocr. p. 32.

to be a vestige of the *Poetic* dialect; but they are simply indications of negligent writing, equally prevalent in Attic Greek.¹ (Buttm. § 83. *Obs.* 6.)

Obs. 4. In verbs beginning with *ἐ* there is the usual fluctuation between *ἐ* and *ἡ*, in the tenses which take the augment; and the MSS. variations are proportionably numerous.² Thus we have in Matt. iii. 17, *ἐδίδκασα*, Luke iii. 22, *ἡδίδκασα*, Acts xvii. 21, *ἐκαίρουν*, Mark vi. 31, *ἡκαίρουν*, x. 16, *ἡλόγι*, Acts xi. 29, *ἡπαύετε*, xxvii. 29, *ἡσχοντο*. For texts in which the readings vary, see Luke xii. 16, Acts ii. 26, xxvii. 35, Rom. i. 21. It may here be observed that the verb *ἐσαγγελίζειν* invariably takes the augment after *ἐ*, in the manner of verbs compounded with prepositions: Gal. iii. 8, *προεσηγγιλίαστο*, Heb. iv. 2, 6, *ἐσηγγιλισμένοι*, Rev. x. 7, *ἐσηγγίλῃσι*. (Buttm. § 84. 5. and 86. 2.)

Obs. 5. In John xix. 31, *καταγῶσι*, 3 *pl. aor. 2, pass.* of *κατάγνυμι*, has the syllabic augment, instead of the temporal. (Buttm. § 84. *Obs.* 5.)

Obs. 6. The syllabic augment is prefixed to the temporal in the *perf.* *ἰάμαα*, in Luke ix. 36, and elsewhere. With respect to the verb *ἀνείγειν*, instead of the forms *ἀνέφεα*, *ἀνέφχθην*, *ἀνέφχην*, employed by the Attics, the New Testament writers use *ἤνεξα*, &c. Thus John ix. 17, 21, *ἤνοιξε*, Acts xii. 10, *ἤνοιχθην*, Rev. xi. 19, xv. 5, *ἤνοιγην*. Sometimes this verb is found even with a triple augment, as in Rev. iv. 1, *ἤνεξα ἠνεφρίμην*, xx. 12, *ἠνέφχθην*. So in Gen. vii. 11, LXX, *ἠνέφχθησαν*, viii. 6, *ἠνέφε*. The regular form occurs in Luke i. 64, John ix. 14, 30, Rev. x. 2.³ (Buttm. § 84. *Obs.* 8.)

Obs. 7. A reduplicate form in the *perfect* of verbs beginning with a vowel, which is very common in the Attic dialect, is not unusual in the New Testament. For instance, *ἀπέηκα*, in Luke vii. 24, John iv. 42, 1 John i. 1; *ἀπολωλώς*, Luke xv. 4, *et alibi sæpius*; and the *plusq. perfect* *ἐληλύθειν*, in Luke viii. 2, John viii. 20, Acts viii. 27, ix. 21. (Buttm. § 85. 1, 2.)

Obs. 8. In 2 Cor. xi. 4, *ἠνέχισθες* is read with a double augment, instead of *ἐνέχισθες*. There is also a various reading which gives *ἀπκατιστάθη* for *ἀποκατιστάθη*, both in Mark iii. 5, and in Luke vi. 10. Similar instances are of frequent recurrence, especially in the later writers; and they seem to have arisen from the variable usage by which the augment is placed sometimes before, and sometimes after, the preposition, which led to its insertion, in some cases, both in the beginning and middle of a compound verb. (Buttm. § 86. *Obs.* 4.)

§ 17.—Formation of the Tenses. (Buttm. § 93 et seqq.)

1. The Attic contraction of the future of verbs in *-ίζω* into *-ιῶ* occurs very frequently, but not universally, in the New Testament. Among others, the following examples will suffice.⁴ Matt. xii. 21, *ἐλπιοῦσι*, xxv. 32, *ἀφοριεῖ*, Luke i. 48, *μακαριοῦσι*, xix. 44, *ἐδαφιοῦσι*, Acts vii. 43, *μετοικιῶ*, Rom. x. 19, *παρορσιῶ*, Heb. ix. 14, *καθαριεῖ*, x. 37, *χρονιεῖ*, James iv. 8, *ἐγγιεῖ*, 1 Pet. v. 4, *κομιεῖσθε*. On the other hand, Matt. iii. 11, *βαπτίσει*, xxv. 31, *καθίσει*, Mark xvi. 3, *ἀποκυλίσει*, 2 Cor. ix. 6, *Ξερίσει*. To these may be added *σαλπίσει*, which is used in 1 Cor. xv. 52, for the more regular form *σαλπίγξει*.⁵ (Buttm. 95, 9.)

¹ Poppo on Thucyd. t. i. p. 228. Leusden de Dial. N. T. p. 17.

² Ali, Gr. N. T. § 16. Georg. Hier. i. 3. 13.

³ Planck de Orat. N. T. ii. 3.

⁴ Georg. Hierocrit. i. 3. 11.

⁵ Thom. M. p. 789. Lobeck ad Phryn. p. 191.

Obs. 1. There is a similar analogy in the noun *σαλπιστής*, for which the older writers used *σαλπιγγστής*, Rev. xviii. 22.

2. The formation of the *second aorist* after the manner of the *first* has been attributed to the Cilicians,¹ but it was equally prevalent with the Alexandrians. It is followed by the LXX in a multiplicity of passages. Thus 1 Sam. x. 14, εἶδαμεν, 2 Sam. x. 14, εἶδαν, ἔφυγαν, xvii. 20, εὔραν, xix. 42, ἐφάγαμεν, xxiii. 16, ἔλαβαν, 2 Chron. xxix. 6, ἐγκατέλιπαν, Esth. v. 4, ἐλθάτω, Ps. lxxvi. 18, ἔφραναν, Prov. ix. 5, ἔλθατε, Isai. xxxviii. 14, ἐξείλατο, ἀφείλατο, Amos iv. 4, ἐπληθύνατε, ἠνέγκατε. There is one unquestionable example in the New Testament, where we find εὐράμενος, in Hebr. ix. 12. Nor is there reason to doubt, from the very great consent of the best MSS., that the true reading is in Matt. xxv. 36, ἤλθατε, Luke vii. 24, ἐξήλθατε, xi. 52, εἰσήλθατε, John vi. 10, ἐνέπεσαν, Acts ii. 23, ἀνείλατε, vii. 10, xii. 11, ἐξείλατο, vii. 21, ἀνείλατο, xxii. 7, ἔπεσα, Rom. xv. 3, ἐπέπεσαν, 1 Cor. x. 8, Rev. vi. 13, ἔπεσαν. (Buttm. § 96. *Obs. 1.* note.)²

Obs. 2. In the second person singular, and, in the infinitive, this form never appears; unless, which is probably the case, the aorist *ἴπα*, from *ἰπῶν*, should be referred to this head. It occurs in the second person sing. in Matt. xxvi. 25, Mark xii. 32, Luke xx. 39. The imperative *ἴπῃ* is found in Gen. xii. 13, xx. 13, Exod. vi. 6, viii. 5. 16, Levit. xxi. 1, and elsewhere repeatedly; and the manuscripts vary between *ἴπῃ* and *ἴπῃ* in Acts xxviii. 26. In other places, however, it is always *ἴπῃ*, even when a vowel follows. See Matt. iv. 3, xxii. 17, Luke iv. 3, vii. 7, x. 40. Nevertheless we have *ἴπατε* in Matt. x. 27, xxi. 5, Col. iv. 7; and *ἰπάσασθαι* in Acts xxiv. 20. The Alexandrian manuscript has also *ἴπαν*, indic. 3 pl. in Mark xi. 6, Luke xix. 39, Acts i. 71, and the part. *ἴπας* in Acts xxii. 24.³

Obs. 3. From *ἡρπάζω*, the aor. 2. pass. *ἡρπάγην*, and part. *ἡρπάγεις*, are found 2 Cor. xii. 2, 4. Some copies also read *ἡρπάγην*, for *ἡρπάσθην*, in Rev. xii. 5. This aorist is rarely used by the Attics. (Buttm. § 100. *Obs. 9.*)

Obs. 4. It may admit of a doubt whether the Attics gave the preference to *η* or *α* in the aorist of verbs in *-αίνω*. Grammarians, however, decide in favour of the former, although the exceptions are almost as numerous as the proofs of the rule, independently of various readings.⁴ In the New Testament we have *ἰτίφανα* in Luke i. 79; *ισήμανε* in Acts xi. 28, xxv. 27. (Buttm. § 101, 4, and *Obs. 2.*)

§ 18.—Verbals. (Buttm. § 102.)

Verbals, derived from verbs pure, have *ς* before the final syllable, which however is frequently omitted. Thus the more ancient Greeks used *ἀπείρατος*, or *Ionice*, *ἀπειρήτος*, as in Hom. II. M. 304. Pind. Ol. xi. 18. Nem. i. 33. But although *ἀπείρασ-*

¹ Heraclides ap Eustath. p. 1759, 10.

² Matt. Gr. Gr. §§ 201, 6. and, 232.

³ Sturz. de Dial. Alex. pp. 60, seqq.

⁴ Lobeck ad Phryn. p. 24.

τος is used in James i. 13, and in the Epistles of Ignatius to the Philippians, the latter can scarcely be considered as a new form, since both were indifferently employed by the Attics in other instances; as γνωστός and γνωτός, in Soph. Œd. 7. 361, 396. ἀδέμιστος and ἀδέμιτος, in Xen. Cyr. i. 6. 6. Eurip. Ion. 1093. respectively.¹

Obs. 1. The above remarks are equally applicable to the noun βιαστής, Matt. xii. 12. With this orthography it is found only in Philo, and in the Ecclesiastical writers. It is elsewhere βιατής, as in Pind. Nem. ix. 130.²

Obs. 2. New compounds, however, were frequently formed by the later writers, which were not to be found in their predecessors. For example, ἀκαταπαυστός, *unceasing*, for which ἀπαυστός was formerly used, occurs in 2 Pet. ii. 14; and ἀετιγέννητος, *new-born* for νεογνής or ἀετιγνής, in 1 Pet. ii. 2. Compare Polyb. iv. 17. 4. Lucian. Dial. Marin. xii. 1.

§ 19.—Verbs Barytone and Contract. (BUTTM. § 103, 105.)

The *Paradigmas* of τύπτω, ποιέω, τιμάω, and μισθόω, are equally applicable to the *conjugation* of the verbs in the later writers, and the New Testament. It is merely necessary to subjoin the following remarks:—

Obs. 1. The termination -ισαν of the third person plural of the plusq. perfect is much more usual than -ισαν. See the examples at § 16. *Obs. 3.* We have in Rev. vii. 11, ἰστέκισαν, but ἰστέκισαν in Luke xxiii. 10, Acts ix. 7, and elsewhere.³

Obs. 2. Of the Æolic form of the optat. aor. 1, in -ια, -ιας, -ιαι, there are two instances, and two only, in the New Testament, and both in the third person plural, viz., Luke vi. 11, ποιήσιν, Acts xvii. 27, ψηλαφήσιν. (Buttm. § 103. II. *Obs. 4.*)

Obs. 3. In the third person plural of the imperative the termination -τασαν, for which the Attics more commonly employed -νταν, is used in the New Testament. Thus, Acts xxiv. 20, ἰσάτασαν, xxv. 5, κατηγορεῖτασαν, 1 Cor. vii. 9, γαμησάτασαν, 36, γαμίστασαν, 1 Tim. v. 4, μεθηνείτασαν. (Buttm. § 103. II. *Obs. 5.*)

Obs. 4. In the New Testament the original termination of the second person sing. of the present and future, both in the passive and middle voice, is retained: as, ἰδυνᾶσαι for ἰδυνᾶ, Luke xvi. 25; καυχᾶσαι for καυχᾶ, Rom. ii. 17. 23, 1 Cor. iv. 7. With respect to δύνασαι, which occurs in Matt. viii. 2, Mark i. 40, and elsewhere, the grammarians maintain that it is the proper form, and condemn the use of δύνῃ, except in the conjunctive.⁴ It is somewhat curious therefore, that δύνῃ is found in the indicative in Rev. ii. 2, and so also in Job xxxiii. 5, Esth. vi. 13. 24. See also Polyb. vii. 11, Ælian V. H. xiii. 32. Synes. Ep. 80, Diog. Laert. p. 158. E. To this head belong the forms φάγισαι and πίισαι,⁴ being the second person sing. of the

¹ Planck de Orat. N. T. § ii. 5.

² Leusden de Dial. N. T. p. 16.

³ Lobeck ad Phryn. p. 359. Thom. M. p. 252.

⁴ Wetstein in Luke xvii. 8. Matt. Gr. Gr. § 183. Winer improperly regards the forms φάγισαι and πίισαι as *first aorists*, either infinitive or imperative; and others, no less incorrectly, explain them to be *present* tenses with a *future* signification.

obsolete futures *φάγομαι* and *πίομαι*, of the former of which the third persons sing. and plural, *φάγεται* and *φάγονται* are found in James v. 3, Rev. xvii. 16, respectively. (Buttm. § 103. III. *Obs.* 1.)

Obs. 5. The contract form in *-μι*, which is commonly employed in three verbs only, is found in two of them, *ῥφμι* and *βούλυμι*. See Matt. xxvii. 4, Luke xxii. 42. Of the third, *οἶμι*, there is no example; but there is another instance of the same form, if the word be genuine, in Luke vii. 4. Here, however, the best manuscripts read *παρέβη*, according to the common orthography, which should probably be received into the text. (Buttm. § 103. III. *Obs.* 3.)

Obs. 6. Peculiar to the later speech is the termination of the third person plural, both in the imperf. and second aorist, in *-σαν*, instead of *-ον*. Of this form there is one example in the New Testament, viz., *ἰδοιούσαν* for *ἰδοιούν*, in Rom. iii. 13. Some manuscripts also read *ἰλάβσαν* for *παρίλαβι*, in 2 Thess. iii. 6. In the LXX the form is very frequently found, which proves it to have been essentially Alexandrian,¹ though it has been also referred to the Chalcidians and the Asiatic Greeks.² Thus, Gen. vi. 4, *ἰγινύσαν*, Exod. i. 1, *ἰσέηλθσαν*, xvi. 24, *κατελίσσαν*, xviii. 26, *ἰκρίνον*, Deut. i. 24, *ἰλάβσαν*, Ps. xiii. 3, *ἰδοιούσαν*, xlvii. 4, *ἤλθσαν*, lxxvi. 16, *ἰδσαν*, &c. &c. It was also commonly employed by the Byzantine historians: as in Niceph. Greg. vi. 5, *ἰδσαν*, Nicet. xxi. 7, *μετέλθσαν*. Since verbs in *-μι* have precisely the same formation, the ending may be traced to the ancient language of the Greeks, and Phavorinus ascribes it to the Dorians.³ (Buttm. § 103. V. *Obs.* 1.)

Obs. 7. The termination *-αν* for *-αι* in the third pers. pl. of the perfect active is said by some to have been in use at Chalcis,⁴ but it seems to have prevailed more especially in the Alexandrian dialect.⁵ It might readily arise out of a confusion between the similar inflexion of the first aorist.⁶ Besides the various readings, Luke ix. 36, Rom. xvi. 7, and elsewhere, there is in John xvii. 7, *ἔγνωκαν*, Rev. xix. 3, *ἔρηκαν*. In the LXX the usage is much more frequent; as in Deut. xi. 7, *ἔρασαν*, Isai. v. 29, *παρίστηκαν*. (Buttm. § 103. V. *Obs.* 3.)

Obs. 8. Instead of the usual Attic forms *πεινῶν* and *διψῶν*, the New Testament writers use the contraction into *ᾱ*; as, for instance, in John vii. 37, Rom. xii. 20. We find also the future *πεινάσω* for *πεινήσω*, in Rev. vii. 16; but the other form, *διψήσω*, in the same text. So the aorist *ἔπεινασα* in Matt. xii. 1, Mark ii. 25, xi. 12; and again in John vi. 35, where, however, it is coupled with *ἰδψήσα*. The verbs *ζῆν* and *χεῖσθαι* follow the Attic usage.⁷ (Buttm. § 105. *Obs.* 5.)

§ 20.—Verbs in *μι*. (Buttm. § 107.)

The Paradigms of the Conjugation in *-μι* suggest the following observations:—

¹ Planck, *ubi supra*: Sturz. de Dial. Alex. pp. 59, 60.

² Eustath. pp. 1759, 35; 1761, 30. Tzetzes ad Lycophr. 21. 252.

³ Fischer in Prolus. p. 681. Phavorin. in v. *ἰφύγσαν*. The third person plural of the optative in *-σαν* and *-αισαν*, for *-οιν* and *-αιν*, is frequently met with in the LXX. For example, Psalm xxxiv. 25, *ἔποισαν*, Job xviii. 7, *ἤπεισαν*. In the New Testament this form does not occur. See Matt. Gr. Gr. p. 318.

⁴ Tzetzes ad Lycophr. 252. The form is found in the inscription on Trajan's Pillar, and in the Oxford Marbles.

⁵ Sext. Empir. adv. Gramm. § 213, *λεξις ἡ παρὰ τοῖς Ἀλεξανδρείῃσιν, ἰγλήσαν καὶ ἀπειλήσαν*. See Sturz. de Dial. Alex. p. 58.

⁶ Planck de Orat. N. T. § ii. 3.

⁷ Lobeck ad Phryn. pp. 61. 204.

Obs. 1. There are occasional instances of the third person plural of the present in -αι: as τιθίσαι, for τισίαι, in Matt. v. 15, xxiii. 4, Mark xv. 17. (Buttm. § 107. *Obs. i. 1.*)

Obs. 2. The contract form of verbs in -μι, which passed from the Ionic and Doric dialects into the later speech, is common in the New Testament. Thus we have Matt. xiii. 13, 2 Cor. x. 12, συνιῶσι, Matt. xiii. 23, Rom. iii. 11, συνιῶν, Matt. xviii. 8, xxvi. 26, Mark xv. 23, ἰδιῶν, Acts iii. 2, ἰσιῶν, Rom. iii. 31, ἰσπῶμαι, 2 Cor. iii. 13, ἰσιῶ, iv. 2, συνιστῶνται. In Rev. ii. 20, many copies read ἀφίῳς, instead of ἰζι. For these forms in the LXX see 1 Chron. xxv. 7, 2 Chron. xxxiv. 12, Psal. xli. 1, Jerem. xx. 12, and elsewhere.¹ (Buttm. § 107. *Obs. i. 2.*)

Obs. 3. Although the aor. 2 opt. δῶν is very generally censured by the old grammarians, it is sometimes regarded as a regular Ionic form, contracted from δῶναι.² It is found in Rom. xv. 5, Eph. i. 17, iii. 16, 2 Tim. i. 18, iii. 7, and in Gen. xxviii. 4, xliii. 14, LXX, and elsewhere. In Plat. Gorg. p. 481, Lysias c. Andocid. t. iv. p. 215, recent editors have substituted δῶ for δῶν. Later writers frequently employed it. See Themist. Orat. 13, 174. Appian. Punic. xviii. 324.³ (Buttm. § 107. *Obs. i. 3.*)

Obs. 4. There is an instance of the plusq. perf. ἰστηκιν, with the simple augment, in Rev. vii. 11. Some manuscripts have also ἰστηκισιν for ἰστηκισιν, in Luke xxiii. 10, Acts i. 10, ix. 7. (Buttm. § 107. *Obs. i. 7.*)

Obs. 5. Among the unusual inflexions of this class of verbs which the New Testament exhibits, may be noticed the aor. 1 conjunctive δῶσθ, from ἰδωσα, for ἰδωσα, in John xvii. 2, Rev. viii. 3, xiii. 1, 6. This has been regarded as a Doric form; but the texts are most probably corrupt. In every instance the copies vary between δῶσθ, δῶσαι, and δῶσιν, of which δῶσαι is probably the true reading. Many critics, indeed, regard δῶσθ, not as the aorist, but as the future conjunctive.⁴ Examples of this tense are occasionally met with in the older Greek writers, but they are universally attributed to the errors or ignorance of transcribers. Instances also occur in the New Testament, which are still retained in the text; as in 1 Cor. xiii. 3. καυθήσονται, 1 Pet. iii. 1, κερθήσονται. The various readings also give in Rom. xi. 26, σωθήσεται, 1 Tim. vi. 8, ἀρκισθώμεθα. In no one passage, however, is there even a tolerable consent among the manuscripts; so that the future indicative should unquestionably be replaced in every instance.⁵

Obs. 6. With respect to the second person singular of the imperative, we have ἰδοῦ, for ἰδοῖς, in Matt. v. 42, Luke vi. 30. In compound verbs, ἀνάστα, for ἀναστῆς, is found in Acts xii. 7, Eph. v. 14. So also Mark xv. 30, κατέβα, Rev. iv. 1. ἀνάβα. Nevertheless we find ἀναστῆς, in Acts ix. 6, 34, πιστῆς, 2 Tim. iv. 2. (Buttm. § 107. *Obs. i. 14.*)

Obs. 7. Syncopated forms of the perfect participle of ἵστημι frequently occur, both in the simple and compound verb. See Mark xiv. 70, Luke i. 11, John xi. 42, Acts xxii. 20, xxiii. 4, xxviii. 2. So also the infinitive ἰσθάναι, for ἰστηκέναι, in 1 Cor. x. 12. (Buttm. § 107. II. *Obs. 3.*)

¹ Georg. Hierocrit. ii. 3. 17.

² Thom. M. p. 326.

³ Lobeck ad Phryn. p. 346. Georg. Hierocrit. 3. 15. Sturz. de Dial. Alex. p. 52. There is a similar contraction in the substantives, πατραλλάς and μητραλλάς in 1 Tim. i. 9. See Wetstein in loc. The Attic form πατραλλῆας occurs in Plat. Phæd. § 62.

⁴ Glass. Phil. Sacr. t. i. p. 313. Georg. Hierocrit. p. 253.

⁵ Lobeck ad Phryn. pp. 720, seqq. Abresch. Diluc. Thucyd. pp. 293, 795. Obs. Misc. t. iii. p. 13. Lipsius de indicativi usu in N. T. § 6. Gebser on James iv. 13.

§ 21.—*The verbs ἔμμι and εἰμι.*I. ἔμμι, *to send.* (BUTTM. § 108. 1.)

1. The imperfect of the compound ἀφίημι has frequently the augment at the beginning; as ἔφιε, in Mark i. 34, xi. 16.¹

2. The third person plural of the perfect, ἀφείωνται, for ἀφείνται, occurs in Matt. ix. 2, 5, Luke v. 20, 23, 1 John ii. 12, and elsewhere.

Obs. 1. This form has been attributed to the Attics, and supposed to be analogous to the word ἔωθα, which is prolonged in a similar manner from ἔθα.² But it is nowhere employed by any other writer; and the grammarians more generally refer it to the Doric dialect.³ The syntax will not admit of the supposition that it is an aor. conjunctive,⁴ as ἀφίη, for ἀφῆ, in Homer.

II. εἰμι, *I am.* (BUTTM. § 108. 4.)

1. Of the imperfect ἤμην, which the grammarians strongly condemn, the use is sufficiently frequent in the writers of the Alexandrian period.⁵ In the New Testament it is found in John xi. 15, xvi. 14, xvii. 12; Acts x. 30, xi. 5, 11, 17, and elsewhere. The second person ἤσθα occurs in Matt. xxvi. 69, Mark xiv. 67.⁶ Of the 3 pers. plural ἦν, for ἥσαν, there is an instance in Luke ii. 33.

2. For ἔστω, in the imperative, we have ἤτω, 1 Cor. xvi. 22; James v. 12. So also in Ps. civ. 31, LXX. This inflexion is said to have been Doric.⁷

Obs. Instead of ἦνσσι, the syncopated form ἦν is used in Gal. iii. 28, Col. iii. 11, James i. 17.

§ 22.—*Anomaly of signification.* (BUTTM. § 113.)

1. In the New Testament, as in other writings, the *causative* and *immediative*, or the *transitive* and *intransitive*, significations of verbs are frequently, and for the same reasons, interchanged; so that the *act.*, *midd.*, and *pass.* voices deviate from their proper meanings in a multiplicity of instances. Thus the *immediative* is changed into the *causative* sense in Matt. v. 45, τὸν ἥλιον ἀνατέλλει. Luke xii. 37, ἀνακλινεῖ αὐτοῦς. 2 Cor. ii. 14,

¹ See Matt. Gr. Gr. § 170. and 212, 7.

² Etym. M. p. 107, l. Phavorin. in v.

³ Suidas in v. ⁴ Eustath. p. 1077, 8.

⁵ Lobbeck ad Phryn. p. 152.

⁶ See Matt. Gr. Gr. § 201, 8.

⁷ Heraclid. ap. Eustath. p. 1411, 22.

τῷ θριαμβεύοντι ἡμᾶς. Phil. iv. 10, ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν. 1 Thess. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι καὶ περισσεύσαι. Compare 2 Cor. ix. 8, *et alibi*. The verb, σπεύδειν signifies not only *to make haste* (Luke ii. 16, xix. 1, 6), but transitively, *to desire earnestly*, as in 2 Pet. iii. 12, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας. See also Prov. xxviii. 22, LXX; Thucyd. vi. 39, Eur. Hec. 1175, 1201; Ælian. V. H. xiii. 30; Polyb. iii. 62. 8.

Obs. 1. It is probable, indeed, that to most of the above verbs were attached by the Greeks a double import, and thus ἀπαύλλειν has an active sense in Anac. lili. 40, Diod. Sic. xvii. 7; and ἀνάλλειν, in Polyb. xxxi. 4, 5. At the same time the LXX have frequently thus expressed by a neuter verb the *causative* import of the Hebrew *Hiphil*; as in Gen. xlvii. 6, κατόικισεν τὸν πατέρα σου. 1 Sam. xv. 35, ἔβασίλισεν τὸν Σαούλ ἐπὶ Ἰσραήλ. See also 1 Sam. viii. 22, 2 Kings xiv. 21, Ps. lxi. 21, cxix. 50, cxix. 17, Isai. xvi. 5, Ezek. xvii. 24. As frequently, however, by a periphrasis with ποιεῖν, as in Deut. xxxii. 39, ζῆν ποιήσω, Isai. xxix. 21, ποιῶντες ἀρετῶν, Jerem. xxviii. 15, πισποθίναί ἐποιήσας. Sometimes the Latins also employed a neuter verb in an active sense; as in Virg. Æn. vi. 132; *Ne tanta animis advenecit bella*.¹

2. With some verbs used *intransitively* the reflective pronoun may probably be supplied; though many verbs were doubtless originally endued both with a transitive and intransitive signification. Of such we have examples in Mark ix. 29, ὅταν δὲ παραδῶ ὁ καρπὸς, i. e. *presents itself*: v. 37. τὰ κύματα ἐπιβαλλεν εἰς τὸ πλοῖον, *poured themselves*, or, with a like intransitive sense in the English, *poured into the ship*: Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος, *set against it*. Add to these Luke ix. 12, ἡ δὲ ἡμέρα ἤρξατο κλίνειν. So again, Luke xxiv. 29. (Compare Judg. xix. 9 11, LXX. Herod. iv. 181, Arrian. Exped. iii. 4.) Luke xviii. 24, Tit. i. 5, iii. 13, λείπειν, *to be wanting*; Acts vii. 42, ἔστρεψε δὲ ὁ Θεός. (This verb is regularly intransitive in the New Testament, except in Rev. xi. 6, στρέφειν αὐτὰ εἰς αἴμα.) Acts xxvii. 41, ἡ πρόρα ἐρείσασα ἔμεινεν

¹ Alt, § 49.—As the active sometimes bears the sense of the Hebrew *Hiphil*, so it has been thought the passive may express that of the *Hophal*; and examples of this signification have been adduced from 1 Cor. viii. 3, xiii. 8, 12, iv. 9. In each of the passages it has been argued that γινώσκωμαι signifies, *to be caused to know*, i. e. *to be taught*; but in the first οὗτος ἴγνωται, *he is known*, refers to God, not to him who loves God. In the last γνωσίντις will more appropriately mean *approved*, or *loved*, which is a common sense of the verb. Compare Matt. vii. 23, John viii. 55, Rom. vii. 15, 2 Tim. ii. 19, Heb. xiii. 23. In 1 Cor. xiii. 8, the insertion of καὶ, after καὶ ὁ, is altogether overlooked in the proposed translation: whereas καὶ ὁ καὶ ἐπιγινώσκωμαι, clearly indicates a sense identical with the preceding word, *ἐγὼ ἐπιγινώσκωμαι*, *then shall I know even as also I am known*, i. e. of God: or in other words, my knowledge will be perfect and universal. Compare Glass. Phil. Sac. p. 253. Pott. ad 1 Cor. viii. 3.

ἀσάλευτος. 43, ἐκέλευσε τοὺς δυναμένους κολουμβῆν, ἀπορρίψαντας (scil. ἑαυτοὺς εἰς θάλασσαν), πρωτοὺς ἐπὶ τὴν γῆν ἐξίεναι. Here also belongs αὐξάνειν, *to grow*, in Matt. vi. 28, Luke i. 80, and elsewhere; which intransitive sense it also bears in the later Greek writers.

Obs. 2. Sometimes a noun is required to complete the sense; as in Matt. vii. 1, προσίχυν, scil. τὸν νοῦν, *to observe*; Mark xiv. 72, ἐπιβάλλειν, scil. τὴν διάνοιαν, *to reflect*. (Some understand simply *ἑαυτὸν*; but compare Diod. Sic. ii. 7; M. Anton. x. 30. The omission is supplied in Diod. Sic. xx. 44, πρὸς οὐδὲν ἐπίβαλει τὴν διάνοιαν.) Luke v. 3, 11, ἰπανάγειν and κατάνειν, scil. τὴν ναῦν, *to put out to sea and to make the land*, respectively; Acts xxvii. 15, ἐπιδδόναι, scil. τὸ πλοῖον. So Heliod. Æth. i. 3, ἐκδόντος τῷ ἀνίμῳ. Here also some supply *ἑαυτοὺς*. We have in Sil. Ital. xi. 275. *Puppim dat vento*.¹ To this head of transitives used intransitively has been also referred, but improperly, John xiii. 2, τοῦ διαβόλου ἥδη βεβληκότες εἰς τὴν καρδίαν Ἰουδα, where the object is implied in the subsequent words ἵνα αὐτὸν παραδῶ.² Also in Acts ix. 19, the verb *ἰνσχύειν* is naturally intransitive, though it has an active sense in Luke xxii. 43.³ The verb ἵστημι is used in various senses both transitive and intransitive; the present, imperfect, aor. 1, and fut. 1. tenses bearing an active signification, and the perfect, plusq. perfect, and aor. 2, a neuter one. For examples, see Matt. iv. 5, x. 3, xii. 46, 47, xiii. 2, xxvi. 15, Mark ix. 36, Luke ix. 47, xix. 8, John i. 26, viii. 44, Acts i. 23, viii. 38, xvii. 31, xxvi. 22, Rom. iii. 31, Heb. x. 9, *et alibi*. Properly the compound *διίστημι* signifies *to separate* in an active sense (Isai. lix. 2, Prov. xvii. 9, LXX); but it is intransitive in Luke xxi. 59, xxiv. 51, Acts xxvii. 28.⁴

Obs. 3. The *middle* sense is apparent in many active verbs: as in 2 Cor. xi. 20, εἰ τις ὑμᾶς καταδουλοῦ. Compare Gal. ii. 4. Perhaps also 2 Tim. iv. 4, ἀπὸ τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν. Sometimes the reflexive pronoun is added, as in Matt. xxvi. 65, διήρνηξεν τὰ ἰμάτια αὐτοῦ. So Mark xiv. 63, Acts xiv. 14. The verb *ποιεῖν* is frequently used in the New Testament where the early Greeks would rather have used *ποιεῖσθαι*. Thus in Mark ii. 23, ἵδὼν ποιεῖν, *to make a journey*; which in good Greek would signify *to make a road*; Acts xxiii. 13, *συνομοσίαν ποιεῖν*. Compare Herod. vi. 42, vii. 42, Xen. Anab. iv. 8. 6, v. 17. See also John xiv. 23, Ephes. iiii. 11. Likewise *εὐρίσκειν*, *to obtain*, for *εὐρίσκεισθαι*, in Luke i. 30, ix. 12, Rom. iv. 1, 2 Tim. i. 18. But Lucian. Reviv. T. i. p. 396, μόλις γοῦν εὐρέμην πολλὰ ἱκτισίας. Occasionally the active and middle are used indifferently, as in Luke xv. 6, *συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας*, which is repeated in v. 9, with *συγκαλεῖται*.⁵

Obs. 4. The following instances of the active, in a passive sense, are closely allied to a reflexive import: 1 Pet. ii. 6, *περιέχει ἐν τῇ γραφῇ*, for *περιέχεται*. So in Joseph. Ant. xi. 4. 7, *καθὼς ἐν αὐτῇ (τῇ ἱστορίᾳ) περιέχεις*. The same verb occurs in its proper active sense in Acts xxiii. 25, 1 Macc. xv. 2, 2 Macc. ix. 18, Joseph. Ant. xi. 4. 9, xiv. 12. 2. There is another example in Ant. i. 11, *εἰς στύλην ἄλος μετίβαλλεν*, *she was changed*, viz. Lot's wife.⁶

¹ Winer, § 39, 1. Alt, Gr. N. T. § 48, 1. Reitz. ad Lucian. T. vi. p. 591. Bip. Poppo ad Thucyd. i. p. 186. Wetstein and other Interpp. ad ll. cc.

² See Kypke ad l. c.

³ Passov. Lex. in v.

⁴ Winer, *ubi supra*.

⁵ Winer, § 39, 6. Alt, § 48, 4. Kuster de V. M. pp. 37. 67. Dresig. p. 401. Poppo ad Thucyd. pp. 185. 189.

⁶ Winer, § 39, 1. Alt, 48, 2. Georg Hierocrit. i. 3. 31. Glass. Phil. Sacr. γ. 245. Krebs et Pott ad 1 Pet. ii. 6.

3. Passive verbs have sometimes an *active* or *neuter* signification; as in Acts xx. 13, οὕτω γὰρ ἦν διατεταγμένος. Tit. ii. 11, ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. See also 2 Pet. i. 3, 4.

Obs. 5. The construction is peculiar in Acts xxvi. 16, εἰς τοῦτο ὤφθην σοι, προσηύεσθαι εἰ ἐπαρίστην καὶ μάρτυρα, ὧν τι ἴδεις, ὧν τι ὀφείλομαι σοι. From the similarity of the two last clauses, some regard them as equivalent to μάρτυρα τούτων ἃ ἴδεις, καὶ τούτων ἃ ὀφείλομαι σοι, and render ὀφείλομαι, in an active sense, *I will make to appear to you*, or *will show you*. Since, however, the aor. 1. ὤφθην has its true passive import, *I have been seen*, or *have appeared*, it is preferable to render ὀφείλομαι in the passive also, understanding διὰ or περὶ with the second ὧν. Hence the sense will be, *those things which thou hast now seen, and those concerning which I will hereafter appear to you*. The same future has a passive sense in Isai. xl. 5, LXX.¹

Obs. 6. The perf. and plusq. perf. pass. are sometimes used in the sense of the middle; but chiefly, if not exclusively, in those verbs in which the regular middle form is wanting or incomplete. Thus in John ix. 22, συντίθιντο οἱ Ἰουδαῖοι. Acts xiii. 2, ἀφορίσασθαι δὲ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκίκλημαι αὐτούς. (Compare Acts xvi. 10, xxv. 12.) 1 Pet. iv. 3, πισπορευμένους ἐν ἀσιγγίαις. Compare 1 Sam. xiv. 17, 2 Kings v. 25, Job xxx. 28. It may sometimes appear doubtful whether the passive or middle acception is intended; but the former is generally to be preferred in such cases; as, for example, in Rom. xiv. 23, ὁ δὲ διακρινόμενος, ἐὰν φάγη, κατακρίνεται, ὅτι οὐκ ἐκ πίστεως. Phil. iii. 12, οὐκ ὄντι ἤδη ἔλαβον, ἢ ἤδη τιτιλείωμαι. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ, πίπνυται ἀμαρτίας. A middle sense, however, is indicated in Acts xiii. 1, πισπολίτευμαι τῷ Θεῷ, *I have conducted myself obediently to God's laws*. Compare 2 Macc. vi. 1. In like manner the aor. 1. pass. has sometimes a middle sense; as in Matt. x. 26, μὴ οὖν φοβηθῇτε αὐτούς. So in Matt. xvi. 2, xvii. 11, Luke xxii. 8, ἀποκριθῆναι. (The middle is used in Mark xiv. 61, Luke xxiii. 9.) In Matt. xxi. 12, Mark xi. 23, Rom. iv. 20, we have διακριθῆναι. (Compare Acts x. 20.) Again, in Acts v. 26, ἀνίστη Θεοῦς, ὃ προστεκλήθη ἀριθμὸς ἀνδρῶν ὡς τετρακοσίων. James iv. 10, ταπεινώσθαι ἐνώπιον τοῦ Κυρίου. So 1 Pet. v. 6. Compare Ecclus. xviii. 21. In Acts xvii. 4, προστεκληρώθησαν, and in Eph. i. 11, ἐκληρώθημι, are doubtful. Of the aor. 2. passive, so used, there is an example in John viii. 59, Ἰησοῦς δὲ ἐκρύβη, καὶ ἔζηλθεν. Perhaps also καταλλαγῆναι, in 1 Cor. vii. 11, 2 Cor. v. 20.²

4. *Deponent* verbs, which have a *middle* or *passive* form with an *active* or *neuter* sense, require no particular notice, except that some of the *passive* tenses are frequently used in a *passive* sense. This is more particularly the case with the *aor. 1 pass.*, when the *aor. 1. mid.* is also in use. Thus we find ἐδεάσθην in Matt. vi. 1, Mark xvi. 11. (compare Thucyd. iii. 28); ἰάσθην in Matt. viii. 13, Luke vi. 18, (and in Isai. liii. 5. LXX); ἐλογίσθην in Rom. iv. 3. (compare Herod. iii. 95, Xen. Cyr. iii. 1. 33); ἐχαρίσθην in 1 Cor. ii. 12, Phil. i. 29; and ἐῤῥύσθην in 2 Tim. iv. 17. The *perfect* ἵαμαι is found in Mark v. 29, and παρήτημαι in Luke xiv. 19. Of *futures*, there are in Matt. viii.

¹ Winer, § 40, 3. *Obs.* 1. Alt, § 50, 3. *Note.* Schott et Kuinoel ad Acts xxvi. 16.

² Winer, § 40, 23. Alt, § 50. Lex. Passov. et Wahl. in vv. citt.

8, *ἰαθήσομαι*, Luke xii. 9, *ἀπαρνηθήσομαι*, Rom. ii. 26, *λογισθήσομαι*. The *present* of this last verb has a *pass.* sense in Rom. iv. 5. Sometimes *εἰργασμαι* has an *active*, and sometimes a *passive*, signification. Compare John iii. 21, 2 John 8.¹

5. The *middle voice* is frequently used in an *active* signification; as in Luke i. 1, *ἀνατάξασθαι διήγησιν*. vii. 4, *ἄξιός ἐστιν, ᾧ παρέξει τοῦτο*. (Here *παρέξει* has been regarded as the 3 sing. active, instead of the 2 sing. middle. That the latter is correct, other examples of the middle voice of this verb in an active sense abundantly prove. Some manuscripts read *παρέξῃ*. See above, § 19. *Obs.* 5.) Acts xix. 24, *παρέχεται τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην*. (In Acts xvi. 16 the active is used in precisely the same sense.) Eph. i. 23, *τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου*. Col. i. 29, *τὴν ἐνέργειαν τὴν ἐνεργουμένην ἐν ἐμοί*. (It seems that the active *ἐνέργειν* is used with reference to *persons*, and the middle *ἐνέργεσθαι*, with reference to *things*. Compare Matt. xiv. 2; 1 Thess. ii. 13, 2 Thess. ii. 7.) Col. iv. 1, *τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δουλοῖς παρέχουσα*.

Obs. 7. Hence it frequently happens, that the middle voice is accompanied with a reflexive pronoun; as in John xix. 24, *διμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς*. (Compare Matt. xxvii. 35.) Tit. ii. 7, *σταυτὸν περιχέμενος τύπον καλῶν ἔργων*. So Xen. Cyr. viii. 1. 39, *παράδωγμα τοῖσι δὲ ἑαυτὸν παρέχοντο*.

Obs. 8. It is scarcely possible to regard *φανερούμεινον*, in Eph. v. 13, in any other light than as a passive participle, since it is immediately preceded by *φανερῶνται* in the same voice. Some, however, refer it to this head; and the passage is somewhat obscure; but the sense may be that *whatsoever is made manifest is*, i. e., has the nature of, *light*, and is adapted to the exposure of error.²

Obs. 9. A great number of active futures, from which, although perfectly regular in their formation, the ancients sedulously abstained, are nevertheless used by the later writers; and the following, among others, are found in the New Testament. Matt. v. 33, *ἰπιορκήσω*; xii. 14, 15, *ἀκούσω*; xviii. 21, *ἁμαρτήσω*; xix. 18, *κλίψω*; Mark xiv. 13, *ἀπαντήσω*; Luke i. 13, *καλίσω*; vi. 21, *γίλασω*; 25, *κλαύσω*; xiii. 24, *ζητήσω*; John vii. 38, *ρεύσω*; ³ Acts xv. 29, *πράξω*; ⁴ xviii. 9, *σιωπήσω*; xxii. 5, *ἄξω*; ⁵ 1 Cor. xi. 23, *ἰπαινίσω*; 2 Pet. i. 15, *σπουδάσω*; Rev. ix. 6, *εὐξήσω*. For these several forms the Attics used *ἰπιορκήσομαι*, *ἀκούσομαι*, *ἁμαρτήσομαι*, *κλίψομαι*, *ἀπαντήσομαι*, *καλοῦμαι*, *γίλασομαι*, *κλαύσομαι*, *ζητήσομαι*, *ρεύσομαι*, *πράξομαι*, *σιωπήσομαι*, *ἔξομαι*, *ἰπαινίσομαι*, *σπουδάσομαι*, *εὐξήσομαι*. In Rom. vi. 2. 8, 2 Tim. ii. 11, *ζήσω* occurs; but *ζήσομαι* in Matt. iv. 4, Mark v. 23, John vi. 51, xi. 23. It is difficult to account for the neglect of these forms by the older writers; but probably it arose from something ungrateful in the sound, to which their descendants were less sensible.

¹ Winer, § 39. 7.

² Winer, § 39. 6. Alt, Gr. N. T. § 51. 3, 4. Kuster de V. Med. p. 69.

³ Lobeck ad Phryn. p. 789.

⁴ Mœris, p. 293.

⁵ Mœris, p. 38. The form, however, occurs in Eur. Iph. T. 11. 24.

Obs. 10. Analogous to these futures are certain *first aorists*, which in the early writers assume the middle form.¹ For instance, Matt. i. 2, Luke i. 57, *ἰγίοναι ἰγινώσμεν*; Matt. viii. 21, Acts v. 6. 10, *ἰθαψα* for *ἰθαψόμεν*; Matt. xx. 24, *ἰρνώμεθα* for *ἰρνασόμεν*; Acts iv. 25, *ἰφρέξω* for *ἰφρεξόμεν*; ² James v. 5, *ἰφρίω* for *ἰφριφόμεν*. In Luke i. 47, *ἡγαλλίασε*, but *ἡγαλλιασόμεν* in Luke x. 21, Acts ii. 34. To these may be added several other forms of rare occurrence; such as *ἔψα* 2 Pet. ii. 5.³ Also *ἰβλάσθησα*, *ἡμέρεθησα*, *ἰῆρησα*, *ἰζήσα*, *ἰγάμευσα*, of which see the list of defective verbs.

6. Of *middle verbs for passives*, the usage prevails not only in those tenses for which the middle has no distinct form, but also in the future and aorists. It has been doubted, whether the New Testament affords any example of such practice; but certainly it exists, according to the received text, in 1 Cor. i. 2, *πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο*. Many manuscripts, however, read *ἐβαπτίσθησαν*, which is very probably correct. There can be no question respecting Gal. v. 12, *ὄφελον καὶ ἀποκόψονται*, *would that they were cut off*, i. e., *destroyed*, or, perhaps, *excommunicated*.

Obs. 11. Another interpretation has certainly been proposed, but it is scarcely consistent with the Apostles' character and dignity. In Acts xv. 22. 25, it is certainly possible that *ἐκλεξαμένους* may have been used rather than *ἐκλεχθῆναι*, in order to indicate that the delegates had a voice in their own appointment, or consented to undertake the mission; but such an interpretation seems somewhat more refined than the occasion requires. It is therefore preferable to consider the passage as another example of the usage under consideration.⁴

Of anomalous signification in the tenses, see the *Syntax*, § 50.

§ 23.—*List of Anomalous or Irregular Verbs.* (BUTTM. § 114.)

Several verbs belonging to this class exhibit moods and tenses in the later speech, which were never used by the more approved writers of ancient Greece, and are consequently condemned by the old grammarians. The following peculiarities occur in the New Testament:—

* *ἄγω* (*I lead*) has the *fut.* *ἄξω*, instead of *ἄξομαι*, Acts xxii. 5, 1 Thess. iv. 14. The *aor.* 1. *ἤξα* is very uncommon in the

¹ Planck de Orat. N. T. ii. 3.

² Gataker ad M. Anton. x. 13.

³ Matt. Gr. Gr. § 222. in v.

⁴ Winer, § 39. 5. Kuinoel and Elsner on Acts xv. 22.

old writers; but the compound *part.* ἐπάξας occurs in 2 Pet. ii. 5. See § 22. *Obs.* 9, 10.

αἰρέω (*I take*). Of the *aor.* 2. εἰλάμην, see above, § 17. 2. Some manuscripts exhibit the rare *fut.* ἀφελεῖ in Rev. xxii. 19.

ἁμαρτάνω (*I sin*). *Fut.* 1. ἁμαρτήσω, for which the Attics used ἁμαρτήσομαι, Matt. xviii. 21. *Aor.* 1. ἡμάρτησα, instead of ἡμαρτον, Rom. v. 14, 16.¹

βιώω (*I live*). Of this verb the *aor.* 1. *infin.* βιώσαι occurs in 1 Pet. iv. 2; instead of which the *aor.* 2. βιώναι, as from βίωμι, is ordinarily employed.

βλαστάνω (*I bud*). The *aor.* 1. ἐβλάστησα, which occurs in Matt. xiii. 26, James v. 18, is only found in the later writers. It is used by Hippocrates, de Aliment. i.

γαμέω (*I marry*). In Mark vi. 17 the *aor.* 1. ἐγάμησα is found; but the regular form ἔγημα in Luke xiv. 20, 1 Cor. vii. 28. The *aor.* 1. *pass.* ἐγαμήθην, which is rarely met with in profane writers, occurs in Mark x. 12, 1 Cor. vii. 39.

γίγνομαι (*I become*). The *aor.* 1. *pass.* ἐγενήθην, which is chiefly confined to later writers, is used in John i. 13. Hence the *part.* γενηθεῖς, Heb. vi. 4. The old *aorist* ἐγενόμην is commonly employed; as in Matt. xix. 8, Mark i. 11, John i. 14, Acts xii. 11, Phil. ii. 7, and elsewhere.

εἶδω (*I see*). Of this verb the plural number of the *perfect*, οἶδαμεν, -ατε, -ασι, for which ἴσμεν, ἴστε, ἴσασι are more commonly used,² is very generally retained in the New Testament. See Matt. vii. 11, xxvii. 65, Mark xi. 33, John x. 5, xv. 21, 1 Cor. viii. 1, ix. 13, Gal. iv. 13.

εἰπεῖν (*To say*). *Aor.* 1. εἶπα. *Imper.* εἶπον. See above, § 17. 2. *Obs.* 2.

ἔρχομαι (*I go*). *Imperf.* ἤρχόμην, Mark i. 45, ii. 15, John iv. 30, vi. 17. *Fut.* ἐλεύσομαι, Matt. ix. 15; ἀπελεύσομαι, xxv. 45. See also Matt. ii. 6, John xiv. 23, 2 Cor. xii. 1, and elsewhere. Instead of the *imperf.* ἔειν is more commonly used in Attic; and εἶμι, with a future acceptation, instead of ἐλεύσομαι. It is only in Homer, and the later writers, that this last is found, either in the simple or compound state: as Arrian. Exped. Alex. vi. 12, Philostr. Apollon.

¹ Thom. M. p. 420. Lobeck ad Phryn. p. 732

² Thom. M. p. 474.

- iv. 4, Max. Tyr. Diss. xxiv. p. 295, Chrysost. Orat. 33. p. 410. So likewise in Gen. xix. 2, LXX, *et alibi*.¹
- εὑρίσκω (*I find*). Aor. 1. εὔρησα, Rev. xviii. 14. The aor. 2. εἶδρον is used by Attic writers. Of the aor. 2. mid. εὐράμην, see above, § 17. 2.
- ἔχω (*I have*). The fut. mid. of the compound verb is ἀνέξομαι, not ἀνασχήσομαι, in Matt. xvii. 17, Mark ix. 19, Luke ix. 41, 2 Tim. iv. 3.
- ζάω (*I live*). Fut. 1. ζήσω. Aor. 1. ἔζησα. See above, § 22. Obs. 9, 10. For this last the old writers used ἐβίωσα.
- ἵμαι (*I sit*). The less genuine imperative κάθου, of the compound verb κάθηναι, is used for κάθησο in Matt. xxii. 44. In Acts xviii. 3, the 2. sing. pres. indic. is κάθῃ, instead of κάθησαι.²
- καίω (*I burn*). From the aor. 2. pass. of the compound verb, κατεκάην (Rev. viii. 7), a new future, κατακαήσομαι, occurs in 1 Cor. iii. 15, 2 Pet. iii. 10. The fut. 1. κατακαυθήσομαι, which is usually employed, is found in Rev. xviii. 8.³
- κεράννυμι (*I mix*). Part. perf. pass. κεκρασμένος, Rev. xiv. 10. Although this form is sometimes used by the older writers, yet κεκραμένος is preferred. An analogous form is πεπετάσμαι, for πέπταμαι, Herod. i. 62.⁴
- κερδαίνω (*I gain*). Aor. 1. ἐκέρδησα, Matt. xviii. 15, xxv. 20. Conj. κερδήσω, 1 Cor. ix. 19, James iv. 13. Inf. κερδήσαι, Acts xxvii. 21. Part. κερδήσας, Luke ix. 25.⁵
- κτείνω (*I kill*). In the compound verb, the aor. 1. pass. is written ἀπεκτάνθην, for ἀπεκτάθην, in Rev. ii. 13, ix. 18, 20, xi. 13, xix. 21. Inf. ἀποκτανθῆναι, Luke ix. 22, Rev. xiii. 10.⁶ See § 3. Obs. 1.
- ὀλλυμι (*I destroy*). Generally in the New Testament the fut. is ὀλέσω, as in Matt. xxi. 41, John vi. 39, and elsewhere; but the Attic form ἀπολλῶ is used in 1 Cor. i. 19. The part. ἀπολλύων, for ἀπολλύς, occurs as a proper name in Rev. ix. 11, *et passim*.⁷
- ὀνίνημι (*I benefit*). Aor. 1. opt. ὀνζίμην, Philem. 20.⁸

¹ Planck de Orat. N. T. ii. 3.² Lobeck ad Phryn. p. 359.³ Thom. M. p. 511.⁴ Lobeck ad Phryn. p. 582.⁵ Ibid. p. 740.⁶ Ibid. pp. 36. 757.⁷ Mæris, p. 12. Thom. M. p. 98.⁸ Lobeck ad Phryn. p. 13.

- ὀφείλω (*I owe*). The *aor.* 2. ὄφελον, as employed in the expression of a wish, is used without the augment in 1 Cor. iv. 8, 2 Cor. ix. 1, Gal. v. 12, Rev. iii. 15.¹
- πετόμαι (*I fly*). The *pres. part.* πετώμενος, formed as it were from the contract verb πετάομαι, is used in Rev. iv. 7, viii. 13, xiv. 6, xix. 17. Some MSS., however, have the old form πετόμενος.²
- πίνω (*I drink*). *Fut. mid.* πίομαι, for πιοῦμαι. See above, § 19. *Obs.* 4.
- πίπτω (*I fall*). *Aor.* 2. ἔπεσα. See above, § 17, 2. Some consider this form as a regular *aorist* from the obsolete root πέτω.
- ῥέω (*I flow*). *Fut.* 1. ῥέσω. See above, § 22. *Obs.* 9.
- στρώννυμι (*I strew*). The compound verb has the *aor.* 1. *pass.* κατεστρώθη, 1 Cor. x. 5. Grammarians say ἐστορέσθην.
- τρέφω (*I nourish*). *Aor.* 1. ἔθρεψα. See above, § 22. *Obs.* 10.
- φάγω (*I eat*). *Fut. mid.* φάγομαι. See above, § 19. *Obs.* 4.
- φύω (*I produce*). The *aor.* 2. *part. pass.* φυείς, which is an Hellenic form, occurs in Luke viii. 6, 7, 8.
- χαίρω (*I rejoice*). Instead of the Attic *fut.* 1. χαίρήσω, we have χαρήσομαι, which prevailed in the other dialects, in Luke i. 14, John xvi. 20, 22, Phil. i. 18. Some would take ἐχάρησαν from the *aor.* 1, ἐχάρησα, in Mark xiv. 11, Luke xxii. 5. It may equally come from the *aor.* 2, ἐχάρην, which is more usual, and is found in Luke xxii. 8.
- χέω (*I pour*). The compound verb ἐκχέω has χεῶ in the *future*, instead of χεύσω, Acts ii. 17. Properly this form belongs to verbs of which λ μ ν ρ are the characteristic letters, though it has sometimes been transferred to other conjugations. Hence perhaps the idea of a second future, in the scheme of the regular verb, suggested itself to grammarians.³ The same future is employed by the LXX, in Exod. iv. 9, xxix. 12, Ezek. xii. 14, and elsewhere.
- ὀνέομαι (*I buy*). *Aor.* 1. ὠνήσαμην, Acts vii. 16. For this *aorist* the Attics always used ἐπριάμην, with the single exception of the proverb in Athen. vi. p. 91. Χῖος δεσπότην ὠνήσατο. It occurs in Pausan. iii. 4, 4, Phædr. Fab. 75.

¹ Lipsius de Indic. § 1.² Lobeck ad Phryn. p. 581.³ Planck de Orat. N. T. ii. 3. Matt. Gr. Gr. § 182. *Obs.* 1.

§ 24.—*Terminations of words.* (BUTTM. § 119.)

1. It may here be proper to direct attention to an extensive class of nouns substantive, which in the later speech take the form of neuters of the third declension ending in *μα*, instead of the terminations *-η*, *-εια*, and *-σις*, of synonyms in the ancient language.¹ Several instances occur in the New Testament. Thus in Luke ii. 7, *κατάλυμα*, *an inn*, of which there is no example in Attic writers, and instead of which *κατάλυσις* is used, in the same sense, in Eur. Elect. 393. Plat. Protag. p. 220, D.² The word *ἀνταπόδομα*, *retribution*, which occurs in Luke xiv. 1. 2, Rom. xi. 9, and also in 2 Chron. xxxii. 25, Ps. xxviii. 4, Eccclus. xii. 2, LXX, is nowhere else to be met with; but *ἀνταπόδοσις* has the same meaning in Thucyd. iv. 81, Polyb. vi. 5. 3, xx. 7. 2, xxxii. 13. 6. For the Attic form *αἴτησις*, *a petition*, we have *αἴτημα* in Luke xxiii. 24, Phil. iv. 6. Compare Judg. viii. 24, Ps. cv. 16, LXX. None of the Grammarians or Lexicographers mention the word *ἄντλημα*, which denotes *a bucket* in John iv. 11. Except in Rom. xv. 1, *ἀσθένημα* is nowhere found; and the Attics used *ἀσθένεια*, as in Eur. Herc. F. 269. To these may be added *ἡττημα*, *inferiority*, in Rom. xi. 12, 1 Cor. vi. 7; instead of which *ἡσσα* is found in Thucyd. iii. 109, vii. 72; and *ἡττα* in Xen. Cyr. iii. 1. 11. Also *ἀπόκριμα*, *a sentence of condemnation*, in 2 Cor. ii. 9, in lieu of *ἀπόκρισις*, which bears a like sense in Isocrates and Plato.

Obs. 1. Many other examples of the same nature might be adduced from the Septuagint, but the above from the New Testament are sufficient to mark the peculiarity; which perhaps, after all, belongs rather to the department of the Lexicon: and though the termination is remarkable from its frequency, it is not to be denied that words, having two forms without any change of sense, occasionally present themselves in the best writers. Thus, for instance, *ἰδυγμα* and *ἰδιξις* in Demosthenes; *φρόνημα* and *φρόνησις* in Eur. Suppl. 862, Tem. fr. 13; *ἵαμα* and *ἵασις* in Thucyd. ii. 51, Soph. Elect. 876; *ζήτημα* and *ζήτησις*, in Eur. Bacch. 1137. Thuc. i. 20.

Obs. 2. It may also be remarked that the above is not the only change in the forms of substantives, which has been pointed out in the New Testament. Grammarians have noticed *μετακινσία* in Matt. i. 11, instead of *μετοίκισις*, which is used by Plato (De Legg. viii.), or *μετοικία*, in Æsch. Eum. 1016. There is also *μαθητεία*, for *μαθητρεῖς*, in Acts ix. 36,³ and *καύχησις*, for *καύχη*, in Rom. iii. 27, *et passim*.

¹ Passov. Gram. N. T. p. 571. Planck de Orat. N. T. § ii. 5.

² The Attics commonly used *καταγώνιον* in this sense. See Mæris p. 241. Thom. M. p. 501.

³ Mæris, p. 263. Thom. M. p. 593.

Analogous with this last, however, are the duplicate forms *αὔξη* and *αὔξησις*, Plat. Phæd. p. 1211. D. Xen. Œcon. 5. 1; *βουλὴ* and *βούλησις*, Xen. Hell. vi. 4. 35, Thucyd. vi. 69.

2. The terminations of *adjectives* were frequently changed by the later usage; and a prominent example of such change in the New Testament is afforded by those ending in *ινός*, accented on the final syllable, and involving the notion of *time*. Thus, instead of *καθημέριος*, the later writers have *καθημερινός*, which is also found in Acts vi. 1. Compare Soph. Elect. 1414.

Obs. 3. In Rev. xxii. 16, the MSS. vary between *ἡρετινός* and *πρωϊνός*, both of which are new forms; instead of which the more ancient authors employed *ἡρεσιος* (which is also used in Luke xxiv. 12) and *πρωίος*. See Xen. *de Vectig.* i. 3. The latter of the two readings is preferable; and the adjective also occurs in Rev. ii. 28. Another form is *πρωίμμος*, cognate with *ἡψίμμος*, with which it is found in conjunction in James v. 7. These, however, are rather lexicographical distinctions, and, as well as others of a like character, are duly marked by *Wahl*, and in the late edition of *Parkhurst*, by *Rose*.

P A R T II.

SYNTAX.

§ 25.—Of the Noun. (BUTTM. § 123.)

1. An *Adjective*, whether used as an epithet or predicate, ought properly to agree with its *substantive* in *gender* and *number*; and the same is true of *adjective pronouns* and *relatives*. From this rule there are some deviations in the New Testament; as, for example, when the concord is regulated by the sense of the substantive, so that a noun is accompanied by an adjective, participle, or pronoun, in a different grammatical *gender*.

Obs. 1. This construction occurs with an *adj.* or *part.* in Eph. iv. 17, τὰ λοιπὰ ἔθνη περιπατοῦντες, ἡσυχάζουσιν τῇ διανοίᾳ ὄντες. 2 John 4, ἐχάρην λίαν, ὅτι εἶρηκα (τινα) ἐκ τῶν τέκνων σου περιπατοῦντας. Rev. iv. 8, τέσσαρα ζῶα ἀνάπαυσιν οὐκ ἔχουσιν, λέγοντες. (Another reading is λίγοντα.) xix. 14, τὰ στρατιώματα ἰνδιδυμῖνοι βύσσινον λευκὸν καὶ παφλίον. Compare also Rev. v. 13. Some refer to this head Eph. ii. 11, ὑμεῖς, τὰ ἔθνη ἐκ σαρκὸς, οἱ λιγόμενοι, κ. τ. λ.; but it is scarcely an example in point. The following are examples of different gender in the *pronoun*: Matt. xxviii. 19, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς. Mark v. 41, κρατήσας τῆς χειρὸς τοῦ παιδίου, λίγει αὐτὴν. Acts xv. 17, πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται, κ. τ. λ. Rom. ix. 23, ἐπὶ σκεύη ἰλίους, ἃ προητοίμασιν εἰς δόξαν, οὓς καὶ ἐκάλεσιν, κ. τ. λ. Gal. iv. 19. σκενία μου, οὓς πάλιν ὠδίνω. Col. ii. 19, τὴν κεφαλὴν ἐξ οὗ πᾶν τὸ σῶμα, κ. τ. λ. 2 John 1. τοῖς τέκνοις αὐτῆς, οὓς ἀγαπᾷ. Rev. xvii. 16, τὰ δίκαια κίρατα, ἃ ἰδὼς ἐπὶ τὸ θῆριον, οὗτοι μισήσουσι τὴν πόρνην. Also in John vi. 9 the true reading seems to be ἵσσι παιδάριον ἢ ὄδι, ὃς ἔχει, κ. τ. λ. (Vulgo ᾧ.) The apposition in John xv. 26, renders the example irrelevant.¹ In Latin the same syntax is also common; as in Ter. And. iii. 5. 1, *Scelus, qui me perdidit*. Hor. Od. i. 37. 21, *monstrum, quæ, &c.*

2. A *collective noun* in the *singular* is often accompanied

¹ Winer, § 21, 1, and 35, 1, a. Alt, § 33, 1, a, and 36, a. Georg. Vind. i. 3. 26. Elsner ad Matt. xxviii. 19.

with an *adj.* or *pronoun* in the *plural*, and sometimes in a different *gender*.

Obs. 2. There are instances with an *adj.* or *partic.* in Luke ii. 13, *πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεόν.* xix. 37, *ἤρξαντο ἅπαν τὰ πλῆθος τῶν μαθητῶν χαίρειν τις αἰνῶν τὸν Θεόν.* Acts iii. 11, *συνίδραμι πᾶς ὁ λαός, ἰκθαμβοί.* v. 16, *συνήρχιστο τὸ πλῆθος, φέροντες,* κ. τ. λ. Rev. vii. 9, *ὄχλος πολλός, ἱστῶντες ἰσάπιον τοῦ Θρόνου.* There is a double construction in Mark viii. 1, *παμπόλλου ὄχλου ὄντες, καὶ μὴ ἔχοντων τί φάγωσι,* κ. τ. λ. So Diod. Sic. xiv. 78, *τοῦ πλῆθους συντρέχοντος, καὶ τοὺς μισθοὺς πρότιμον ἀπαιτούντων.* Again with a *pronoun*, in Matt. i. 21, *αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.* Mark vi. 46, *ἀποταξάμενος αὐτοῖς, i. e. τῷ ὄχλῳ.* Eph. v. 11, *μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους· τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, scil. ἰσχυομένων,* κ. τ. λ. Phil. ii. 15, *γινῶς σκολιᾶς, ἢ αἰς φαίνεσθε.* 3 John 9, *ἔγραψα τῇ ἐκκλησίᾳ, ἀλλ' ὁ φιλοσπρωτύνων αὐτῶν διωτρεφῆς οὐκ ἐπιδίχεται ἡμᾶς.* Compare 1 Macc. i. 25. Indeed similar examples are frequent in the LXX. On the other hand, it has been thought that a singular relative is referred to an antecedent in the plural in Phil. iii. 20, *ἡμῶν γὰρ τὸ πολίτευμα ἢ οὐρανῶς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδιχόμεθα.* But *ἐξ οὗ, subaud. τόπου,* is constantly used adverbially in the sense of the Latin *unde*.¹

Obs. 3. Since the adjective *πᾶς* includes the idea of multitude, the same construction is employed with reference to it; as in Acts xv. 36, *κατὰ πᾶσαν πόλιν, ἢ αἰς,* κ. τ. λ. So also with *ordinals*; as in 2 Pet. iii. 1, *ταύτην ἥδη διωτῆραν ὑμῖν γράφω ἱστολῶν, ἢ αἰς,* κ. τ. λ.: that is, *in both of which.*

3. The word, to which an adjective or pronoun is referred, is sometimes merely *implied* in some preceding word, or suggested by the nature of the context. This is particularly the case in the New Testament with the demonstrative pronoun *αὐτός*, which constantly indicates in a collective sense the inhabitants of a country, mentioned in the preceding sentence. Thus in Matt. iv. 23, *περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. Γαλιλαίων,* implied in *Γαλιλαίαν.* Acts viii. 5, *Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστὸν, i. e. to the Samaritans.* Add Matt. ix. 35, Luke iv. 15, Acts xx. 2, 2 Cor. ii. 13, 1 Thess. i. 9.

Obs. 4. Occasionally the reference is somewhat more obscure; as in Matt. xi. *καὶ ἰγίνιστε ὅτι Ἰσραὴλ ὁ Ἰησοῦς διατάσσει τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετίβη ἐκείνῃ διδάσκειν καὶ κηρύσσειν ἢ ταῖς πόλιν αὐτῶν, i. e. of the Galileans,* in whose country Jesus then was. Compare Matt. xii. 9, Luke v. 17, Acts iv. 5. Closely similar is the use of *αὐτῶν* in 1 Pet. iii. 14, *τὸν δὲ φόβον αὐτῶν μὴ φοβησῆτε, i. e. τῶν κακούντων ὑμᾶς,* with reference to ὁ κακῶς in the preceding clause. Sometimes the reference is indicated by some official designation, or an abstract noun, preceding; as in Luke xxiii. 51, *οὗτος οὐκ ἦν συγκατατιθεμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, i. e. of the council,* of which Joseph has just been described as a member (*βουλευτής*); Rom. ii. 25, *ὅτι οὐκ ἔκρυβον τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ* ἢ *ἐκρυβοντὶ αὐτοῦ εἰς*

¹ Winer and Alt, *ubi supra*; Poppe ad Thucyd. i. 92. Passov. Lex. in vv. ix, 75.

περιτομήν λογισθήσεται; where αὐτοῦ must mean an *uncircumcised individual*, included in the *abstractum pro concreto* of the foregoing clause.

Obs. 5. It is usual to class under this head John viii. 44, ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, on the supposition that αὐτοῦ refers to ψεύδους implied in ψευστής. But it is manifest that after ὁ πατὴρ αὐτοῦ the words ψεύστης ἐστὶ are to be repeated; for if ὁ πατὴρ αὐτοῦ is to follow ἐστὶ, the article is wholly inadmissible. Compare vv. 31, 42, 54, of this same chapter, and see § 27. 4. *infra*. The sense of the passage is rendered abundantly simple by supplying τῆς before λαλῇ in the preceding clause. See § 37. 7. *Obs. 17.* In the beginning of the verse it had been said, *Ye are of your father the devil*; and it is here added, *When any of you speaks falsely, he speaks after the manner of his kindred: for he is a liar, and so also is his father.*¹

Obs. 6. The reference of αὐτός is sometimes only discoverable from the subject under consideration; as in Luke i. 17, αὐτός προελεῖσεται ἐν ὀνόματι αὐτοῦ, where αὐτοῦ can only refer to the *Messiah*, as being uppermost in the thoughts of the person addressed; John xx. 15, Κύριε, εἰ σὺ ἡ βασιλεύσας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκαν. No person has here been mentioned, but the dead body of Jesus is plainly intended. Compare 1 John ii. 12, 2 John 6.²

Obs. 7. There is no case in the New Testament in which an adjective or pronoun is referred, in respect to *gender*, to a word implied in a preceding one, except it be perhaps in Matt. xxi. 42, Mark xii. 11, λίθον, ὃν ἀποδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγινήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστή ἐν τοῖς ὀφθαλμοῖς ἡμῶν. Since αὕτη and θαυμαστή cannot be referred to κεφαλὴν γωνίας, the construction is generally considered as a Hebrew idiom, according to which, there being no neuter, the feminine is constantly employed, where in other languages the neuter is necessary.³ The LXX have retained this idiom in Gen. xxiv. 14, Judg. xix. 30, 1 Sam. iv. 7, xi. 2, Ps. xxvii. 4, and elsewhere: and the passage under consideration is a citation from Ps. cxviii. 22. It may not, however, be altogether improbable that the feminine adjective may have a reference to οἰκοδομή, implied in the participle οἰκοδομοῦντες. There is a precisely similar example in Epiphanius. Hær. ii. 368. A. εὐχαί μοι, πάτερ, ὁμῶς ὑγιαίνω. Πίστει, τίνοι, τῷ ἰσταυρωμένῳ, καὶ ἔξις ταύτην, scil. τὴν ὑγίαν. A Hebrew feminine has been also supposed to exist in Luke xi. 33, οὐδεὶς λύχνον ἄφας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μῶδιον. It should rather seem that κρυπτή is a substantive,⁴ with which the word *crypt* corresponds in English; more especially as ὑπὸ τὸν μῶδιον follows in immediate connexion with it.

4. Pronouns, whether *demonstrative* or *relative*, instead of taking the *gender* of the substantive to which they refer, are put in the *neuter singular*, when the substantive is to be considered generally in the abstract as a thing or matter, and that even if the substantive be *plural*. This will explain Mark xii. 42, ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.

Obs. 8. Similarly an *adject.* or *pron.* is put in the neuter singular, when it refers to

¹ See Middleton on the Gr. Art. Note in *loc.*

² Winer, § 22. 3. Alt, § 36. 2.

³ Vorstius de Hebraism. N. T. p. 282. Fischer ad Leusden. de Hebr. N. T. p. 80. Gesen. § 169, 2.

⁴ Bretschneider and Passow in v.

a word, or an entire proposition preceding, and a masculine or feminine substantive is added *per exegesis*. Thus 2 Cor. xiii. 9, τοῦτο δι' καὶ ἐυχόμεθα, τὴν ὑμῶν κατάρτισιν. By a like enallage the adjective πᾶς is used in the masculine or neuter, with reference to a substantive in a different gender and case. Of this there is an example in Mark xii. 28, ποία ἐστὶ πρώτη πάντων ἐνδόξη. So Thucyd. iv. 52, τὰς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀνταύρον. Lucian. Pisc. p. 583, μία πάντων ἤγη ἡληθὲς φιλοσοφία.¹

5. If an *adj.*, *part.*, or *pron.* refers to two or more substantives in the same gender, it is properly in *this gender* in the plural: as 1 Pet. i. 18, οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε. Very generally however the *singular* number is used. Thus in Acts i. 25, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς. This is even sometimes the case, when one of the substantives is in the plural; as in Matt. vii. 12, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. When all are plural, the rule is strictly observed; as in Matt. iv. 24, πικίλαις νόσοις καὶ βασάνοις συνεχόμενους. Mark ii. 15, πολλοὶ τελευτῶναι καὶ ἁμαρτωλοί. Acts vi. 8, ἐποίει τέρατα καὶ σημεῖα μέγала.

Obs. 9. If the substantives are of *different genders*, and inanimate objects are signified, the neuter plural is commonly employed; as in Acts ii. 45, τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίστρασκον, καὶ διμερίζον αὐτὰ πᾶσι. With animated beings the *adj.* is placed in the *masc.* as the worthier gender, if one of the substantives be in the *masc.*; as in Matt. xii. 50, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. xix. 5, ἄνθρωπος προσκολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἕσονται οἱ δύο εἰς σάρκα μίαν. It also happens continually that an *adj.* agrees in gender or number with one only of its substantives. Luke x. 1, εἰς πᾶσαν πόλιν καὶ τόπον. 2 Thess. i. 4, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἵς ἀνέχεσθε. Equally common, though perhaps with a view to some degree of emphasis, is the *adj.* repeated with each substantive; as in Matt. iv. 23, ix. 35, x. 2, διεσπείων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῇ λαῷ. xxii. 37, ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Add Mark xiii. 1, Acts iv. 7, 1 Pet. ii. 1, Rev. xxi. 1. Compare 3 Esdr. iii. 5, Arist. Nicom. vii. 9. In James i. 17, πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρημα τέλειον, ἀναθὶν ἐστὶ καταβαῖνον, the *part.* agrees with the neuter noun only. There are each of the three genders with one repetition of the adjective in Eph. i. 21, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμειος καὶ κυριότητος, καὶ πάντος ὀνόματος ὀνομαζομένου. In Heb. ix. 9, 10, there is a double construction, in which two of the above principles are combined. The former *part.* δυνάμειος agrees with the *fem.* substantive only, although referring equally to both; and the latter ἐπικειμένα is in the *neut. plur.*, not with more especial reference to δῶρα, but because the things indicated are inanimate. It has been proposed to read ἐπικειμέναι, without any authority, and little necessity.²

Obs. 10. Several adjectives are frequently joined to one substantive without a *copula*, so as to present one undivided image to the mind. Thus Heb. vii. 3, οὗτος ὁ Μελχισεδέκ, ἀπάτωρ, ἀμήτωρ, ἀγεννηλόγητος, κ. τ. λ. James i. 8, ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. In like manner, a second *adj.* refers to the entire

¹ Alt, §§ 33, 2. 36, note 2.

² Winer, § 35. 2.

idea, which a substantive forms together with a preceding *adj.*; as in 1 Pet. i. 18, *ἰλυτρώθητι ἐκ τῆς ματαιίας ὑμῶν ἀναστρέφῃς πατροπαράδου, from the vain conversation, which (vain conversation) was traditionally derived from our ancestors.*

Obs. 11. The contrary usage in the case of *πολὺς*, which the Greeks join by *καὶ* with another adjective expressive of *praise* or *blame*,¹ is not observed in the New Testament. Thus we have in John x. 32, *πολλὰ καλὰ ἔργα ἴδξα ὑμῶν.* 2 Tim. iv. 14, *Ἀλέξανδρος ὁ χαλκίς πολλά μοι κακὰ ἐνιδίζατο.*

Obs. 12. An *adj.* is frequently followed by another *adj.* or a *part.*, which emphatically repeats the sense in a negative form; as in Acts xiii. 11, *τυφλὸς, μὴ βλέπει τὸν ἥλιον.* Eph. v. 15, *μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί.* Nearly the same is 1 John ii. 27, *ἀληθὺς ἴσται, καὶ οὐκ ἴσται ψεύδους.*

Obs. 13. The *adj.* or *part.* sometimes, though rarely, agrees with the *relative* instead of the *substantive*, from which it is separated; as in Rom. iv. 24, *ἰχθὺς ὃς ἡμεῖς, οἱ μέλλουσι λογιζέσθαι, τοῖς πιστεύουσιν, κ. τ. λ.*

6. *Adjectives* are sometimes used in the sense of *substantives*, and take a *subst.* in the *genitive*, or another *adj.* in concord; as in Mark x. 42, *οἱ μέγαλοι αὐτῶν.* Acts xxv. 2, *οἱ πρῶτοι τῶν Ἰουδαίων.* See also 1 Cor. i. 26. To the same class belongs Acts xxv. 5, *οἱ δυνατοὶ ἐν ὑμῖν.*

Obs. 14. Hence, perhaps, the origin of substantives; and hence, in the New Testament as in other writings, the addition of the words *ἄνθρωπος* and *ἄνθρωπος* to a personal denomination expressive of an office, employment, situation, or the like; and also in addresses. Such forms occur in Matt. xii. 41, *ἄνθρωπος Νινυίται.* xiii. 45, *ἄνθρωπος ἱκανός.* 52, *ἄνθρωπος οἰκοδομοῦ.* Luke ii. 15, *ἄνθρωπος ποιμὴς.* Acts i. 16, *ἄνθρωπος ἀδελφός.* ii. 14, 22, *ἄνθρωπος Ἰουδαῖος.* viii. 27, *ἄνθρωπος Ἀλβανός.* xvii. 22, *ἄνθρωπος Ἀθηναῖος.* Compare Gen. ix. 5. 20, xiii. 8, xlii. 20, 33, Exod. ii. 14, Levit. xxi. 9, 1 Sam. xiv. 15, in the Hebrew and LXX. The Hebrew has no corresponding word in Levit. xx. 10, xxi. 20, *et alibi*. Precisely similar is *παῖς οἰκίτης*, in Gen. ix. 25. Strictly speaking, *ἄνθρωπος* more commonly implies *respect*, *ἄνθρωπος*, *contempt*; but in the New Testament this distinction does not appear to have been observed, though it sometimes obtains; as, for example, in Matt. xi. 19, *ἄνθρωπος φάγος καὶ οἰνοπότης.* xiii. 28, *ἰσχυρὸς ἄνθρωπος.* It has been thought that *γυνὴ χήρα* (Luke iv. 26) is a circumlocution of a similar kind; but *χήρα* is in fact a feminine adjective, which is used elliptically in Luke ii. 37, vii. 12, 1 Tim. v. 3. So, in Latin, C. Nep. Præf. c. 4. *femina vidua.* Terent. Heaut. v. 1. 80, *vidua mulieri.*²

Obs. 15. The *adj.* also, when referred to a *masc.* or *fem.* substantive, supplies the place of an adverb; as in Mark iv. 28, *αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ.* John viii. 7, *ὁ ἀναμέσσητος ὑμῶν πρῶτος τὸν λίθον ἐκ' αὐτῆς βαλεῖτω* (some manuscripts read *πρῶτον*); xx. 4, *ἥλθι πρῶτος εἰς τὸ μνημεῖον.* Acts xii. 10, *ἦτις (πύλη) αὐτομάτη ἠνοιχθῇ αὐτοῖς.* xiv. 10, *ἀνάστηθι ἐξ ὧν.* 1 Cor. ix. 17, *εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἀκὼν, οἰκονομίαν πεποιτισμαι.* 1 Tim. ii. 13, *Ἀδὰμ γὰρ πρῶτος ἐκλάσθη, ὡς Εὐὰ.* Compare Herod. ii. 66, viii. 138, Xen. Cyrop. i. 4. 2, iv. 2. 11, v. 3. 55, vi. i. 45, vii. 5. 49, Anab. ii. 3. 19, iv. 3. 8, v. 7. 3, Diod. Sic. i. 8, Arrian. Alex. vii. 4. 8, Isocr. Epist. 8, Dio Chrysost. xl. p. 495, 2 Macc. x. 33. Thus also adjectives denoting *time*; as in Luke xxiv. 22, *γινόμεναι ὁρᾶται ἐπὶ τὸ μνημεῖον.* So Job xxix. 7, LXX, *ἐξενεμήνη ὁρᾶται.* Of adjectives in *αἰος*, derived from ordinals, thus employed, we have examples in John xi. 39, *τεσσαρταῖος γὰρ ἴσται*; Acts xxviii. 13, *δυοτεταῖος ἡλθαρμεν εἰς Ποντιόλους.* So Herod. vi. 106, Xen. Cyrop. v. 2. 2.³

¹ Matt. Gr. Gr. § 444.

² Alt, Gram. N. T. § 23. 2.

³ Winer, § 58. 2. Valckn. ad Herod. viii. 130.

7. Substantives expressive of a general idea are frequently put for a definite person or thing: *abstractum pro concreto*. Thus in Matt. xv. 13, *πᾶσα φυτεία*, for *πᾶν φυτὸν*, the *act of planting* for the *plant itself*; Rom. iii. 30, *περιτομὴν καὶ ἀκροβυστίαν*, the *circumcised and uncircumcised*; 2 Cor. viii. 23, *ἀπόστολοι ἐκκλησιῶν*, *δόξα Χριστοῦ*. Col. iv. 11, *οἵτινες ἐγενήθησάν μοι παρηγορία*. 1 Pet. ii. 17, *τὴν ἀδελφότητα ἀγαπᾶτε*. See also Phil. iii. 2, 1 John iv. 10. Thus also *ψεῦδος* signifies a *false god*, or *idol*, in Rom. i. 25. On the other hand, the *author* of anything is put for the *thing* itself; as when *Moses* and *Christ* are put for the *Law* and the *Gospel*: Luke xvi. 29, *ἔχουσι Μωσέα καὶ τοὺς προφῆτας*. Eph. iv. 20, *ὁμοίως δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν*.¹

Obs. 16. Many manuscripts read for *βασιλεῖς καὶ ἱερεῖς*, in Rev. i. 6, *ἐποίησαν ἡμᾶς βασιλείαν, ἱερεῖς*. For examples in the LXX see Gen. xix. 6, Ps. xxi. 7.

8. Two substantives are employed in the same case, one of which must be rendered as an adjective or participle. Thus in Mark xiii. 19, *ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις*, i. e. *τεθλιμμέναι*. So in Herod. i. 32, *πᾶς ἐστὶ ἄνθρωπος συμφορά*. Arrian. Epict. ii. 1, *τί γὰρ ἐστὶ παιδίον; ἄγνοια· τί ἐστὶ παιδίον; ἀμυδρία*.² Again 1 Cor. ix. 5, *ἀδελφὴν γυναῖκα*, i. e. *a Christian wife*. 1 Tim. ii. 2, Tit. i. 3, ii. 10, iii. 4, *τοῦ σωτῆρος ἡμῶν Θεοῦ*, *our Saviour God*.

§ 26.—Of the Noun in Apposition.

1. *Apposition* is frequently used in the New Testament as an explanation, more or less direct, of a preceding substantive. Luke ii. 30, *εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου· ὥς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ*. xiv. 1, *τῶν ἀρχόντων τῶν Φαρισαίων, rulers, who were Pharisees*. Add Rom. viii. 25, Eph. i. 7, ii. 15.

Obs. 1. Although, strictly speaking, *Apposition* should agree in *gender* and *number*, an *abstract noun* in the *neut. sing.* frequently answers to a plural; as in James v. 10, *ὑπόδειγμα λάβετε τοὺς ἀποστόλους*. See § 25. 8. We have also in 1 John v. 16, *δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον*, where *αὐτῷ* is used *distributively*, *ἁμαρτάνουσιν* *collectively*. Of the use of the article in apposition see §§ 27. 4. Obs. 12. and 30. 2. The following cases are also to be noticed:—

1. *Apposition* is sometimes used, though the word which it defines is omitted; as in 1 Pet. v. 1, *πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὡς συμπρεσβύτερος καὶ μάρτυς, κ. τ. λ.*, where *ὡς συμπρεσβύτερος* is in apposition with *ἐγὼ*, contained in *παρακαλῶ*.

¹ Alt, Gram. N. T. § 23. 1.

² Kypke ad Mark xiii. 19.

2. Sometimes a *whole* is put in apposition with its *parts*, a *vessel* with its *contents*, and the like. Thus Mark viii. 8, ἤσαν περιστεύματα πλασμάτων, ἵνα σπαρίσας. 1 Pet. ii. 5, ὡς λίθοι ζῶντες οἰκοδομῶμεθι, ὡς πνευματικῆς, κ. τ. λ.
3. A substantive, sometimes accompanied with an *adj.*, is added by way of explanatory apposition to a whole sentence. Rom. xii. 1, παρακαλῶ ἐν ἑαυτῷ, ἀδελφοί, προσεστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἀγίαν, ὑπάρχουσαν τῇ θείῃ, τὴ λογικὴν λατρίαν ὑμῶν, i. e., ἥ ἐστὶ λογικὴ λατρεία. So 2 Thess. i. 4, 1 Tim. ii. 6. So, in Latin, Q. Curt. iv. 7. 13, *Repente obductæ caelo nubes condiderunt solem, ingens æstu fatigalis auxilium*. Upon this principle is to be explained the introduction of an *adj.* or *part.*, with or without an article, as an apposition with an entire sentence: as, for instance, τὸ λοιπὸν, *what remains*; ἐν μέγιστον, *what is greatest*; and the like. Thus in Gal. ii. 7, ἀλλὰ τοῦτοιναι, κ. τ. λ. 1 Thess. iv. 1, τὸ λοιπὸν εὖν, ἀδελφοί, κ. τ. λ. Heb. viii. 1, κεφαλῆν δ, κ. τ. λ. To the same class must be referred Mark vii. 19, καὶ εἰς τὸν ἄφδρῶνα ἱκαρτοῦνται, καθάριζον πάντα τὰ βρώματα, *which*, i. e., τὸ ἱκαρτοῦνται εἰς τὸν ἀφδρῶνα, *purifies all meats*, or, in other words, separates the nutritious part from that which is ejected as useless.
4. An intervening word or sentence is sometimes interposed between the apposition and the leading noun; as in James i. 7, μὴ γὰρ εἰσθεὶς ὁ ἄνθρωπος ἱκανός, ὅτι λήψεται τι παρὰ Κυρίου ἄνθρωπος δίψυχος, ἀκατάστατος, κ. τ. λ. In this case apposition will sometimes agree with a relative, of which the leading word is the antecedent. Thus in Phil. iii. 18, πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλὰς ἡλίαν ὑμῶν, τοὺς ἰχθεοὺς τοῦ σταυροῦ τοῦ Χριστοῦ. 1 John ii. 25, αὐτοὶ ἐστὶν ἡ ἱκανογλία, ἣν αὐτοὶ ἀπηγγέλλαντο ὑμῶν, τὴν ζῶν τὴν αἰώνιον. Somewhat similar is 1 Pet. iii. 21, διδάσκοντες δι' ὕδατος, ὃ καὶ ἡμῶς ἀντίτυπον τοῦ σώζου βάπτισμα, *which still*, i. e., *its antitype, baptism, saves us*. The reading *ῥ* has every appearance of being the correction of some transcriber.

2. Instead of an *apposition*, the latter *subst.* is occasionally put in the genitive. This is the case particularly with the *names of places*, as in 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομόρρας. So the Latins said *urbs Romæ, fons Tivari, fluvius Euphratis*, and the like.

Obs. 1. The same construction is employed in other instances; as in 2 Cor. v. 5, ὁ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος, *who has given us the spirit, as a pledge*: Rom. iv. 11, σημῖον ἔλαβε περιτομῆς, where another reading is *περιτομῆν*. Another example is Acts iv. 22, τὸ σημῖον τοῦτο τῆς ἰάσεως, *this miracle of healing*, i. e. which consisted in healing. Add Col. iii. 24, Heb. xii. 11, 1 Pet. iii. 3. To this head should also, in all probability, be referred Eph. iv. 9, κατέβη πρῶτον εἰς τὰ κατώτατα τῆς γῆς, which does not mean *the lower parts of the earth*, but the *lower regions*, namely, *the earth*, as the context plainly indicates. Thus we have in Isai. xxxviii. 14, LXX, τὸ ὕψος τοῦ οὐρανοῦ. Compare Acts ii. 19. In Latin the genitive is used in the same manner; as, for example, in Cic. Off. ii. 5, *Commemoratis cæteris causis, eluvionis, pestilentia, &c.*, that is, *quæ consistunt in eluvione, pestilentia*.

3. A new proposition, in which *ὅς ἐστι* may be supplied, occupies the place of an *apposition* in a few instances. Thus in James iii. 8, τὴν γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι ἀκατάσχετον κακόν, μεστήν τοῦ θανάτου. Rev. i. 5, ἀπὸ Ἰησοῦ Χριστοῦ,

ὁ μαρτύς ὁ πιστός, κ. τ. λ. Somewhat similar are the *anacolutha*, which are noticed in § 69. II.

Obs. 2. It should seem that an apposition is involved, as it were, in the concise expression of 2 Cor. vi. 13, τὴν αὐτὴν ἀντιμεθίσταν πλατύνεται καὶ ἑμείς, i. e. τὸν αὐτὸν τρέπον, ὃ ἴσται, ἀντιμεθίστα.¹

Of the Articulus Præpositivus. (BUTTM. § 124, 125.)

§ 27.—*Insertions and Omissions of the Article.*

1. The difference in the use of the article by the old Greek poets and the Attic writers is rather apparent than real. As to the assertion that there is no article, properly speaking, in Homer (Buttm. § 126. *Obs. 7.*), it must be received with considerable limitation; ² for it is not to be denied that there are numberless passages which precisely correspond with the Attic usage. Still the pronominal nature of the article is, in some instances, established beyond contradiction; as in Il. ii. 793, Τοῦ δ' ἀπὸ μὲν κρητὸς κυνέην βάλε Φοῖβος Ἀπολλών, Ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων. Had the sentence ended here, it is evident that ἡ would be a pronoun referring to κυνέην, exactly as τοῦ refers to Patroclus; but it so happens that αὐλώπις τρυφάλεια follows in the next verse. Hence the difference between the *præpositive article* and *pronoun* is not *essential*, but *accidental*; and, consequently, there is in fact no difference at all. It becomes therefore only necessary to inquire whether it ever loses this pronominal character, not only in Homer, but in other Greek writers; and it will be seen that the article ὁ and the pronoun ὃ are essentially the same thing, differing only in *having or not having an adjunct*.

Obs. 1. The *adjunct* is annexed to the *art.* by means of the participle of existence understood; so that the *art.* may be considered as the *subject*, and its adjunct as the *predicate* of a proposition, which differs from ordinary propositions, only as *assumption* differs from *assertion*. Thus ὁ ἀνὴρ signifies He, or the male, being, or assumed to be a man; and the same reasoning will hold if the predicate be an *adjective*. Sometimes indeed the participle of existence is *expressed*, though the author's meaning would have been equally certain had it been omitted. Thus Arist. Ethic. Nicom. iv. 2, οἱ μάλιστα ἄξιοι ὄντις ἥκιστα πλουτοῦσι. If the predicate be a participle, it is plain that it contains an *assumption within itself*, which supplies the place of the *participle of existence*.

Obs. 2. Since the article and its predicate together constitute an *assumptive pro-*

¹ Winer, § 48. Alt, § 31. Erfurdt ad Soph. CEd. T. 602. Monk ad Eur. Alcest. 7. Matthiæ ad Eur. Phœn. 223. Stalbaum ad Plat. Gorg. p. 228.

² See Matt. Gr. Gr. § 264.

position, it can be employed only where an assumption will be allowed, either from its reference *positively* to something which has preceded, or *hypothetically* to something which is about to become the subject of an assertion. The article therefore may be used, either when conjointly with its predicate it recalls some former idea, or when it is the representative of something, of which, whether known or unknown, an assumption is to be made. In the latter case the use of the article is not, as the grammarians say, *indefinite*; but it denotes the whole particular class of objects to which its adjunct can apply.¹

2. When a person or thing *recently mentioned* is spoken of again, or when the existence of such a person or thing is *assumed* from what has been said, or when a *well-known* person or thing is mentioned *κατ' ἐξοχὴν*, the *article* is always inserted.² Thus in Matt. i. 24, ὁ ἄγγελος is the angel recently mentioned, and τοῦ ὑπνου refers to ὕναρ preceding. Matt. ii. 11, τὴν οἰκίαν, *scil.*, ἐπάνω ἧς εἶδον τὸν ἀστέρα; v. 25, ὁ ἀντιδίκος, ὁ κρίτης, ὁ ὑπέρτης, persons *well known* in the courts of law; viii. 12, ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, *scil.* of the person last mentioned; xiii. 2, τὸ πλοῖον, the boat appropriated to Jesus and his disciples; 26, τὰ ζιζάνια, a renewed mention from the preceding verse. So again in v. 27; but many MSS. there omit the article, which may be right; since the servants would rather perhaps express surprise at there being *any tares at all*, than at the *particular tares* in question. Again, Matt. xxi. 12, τὰς περιστέρας, the doves, expressly prescribed for the offerings of the poor; Luke ix. 16, τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, the loaves and fishes spoken of in v. 12; John vi. 10, ἐν τῷ τόπῳ, *scil.* ἐν ᾧ ἔσθηκεν ὁ Ἰησοῦς; vii. 51, τὸν ἀνδρῶπον, the man amenable to the law; 1 Cor. iv. 5, ὁ ἔπαινος, the praise, with reference to the action which merits it; 2 Cor. vii. 11, ἐν τῷ πράγματι, the main business respecting the incestuous person; and so in 1 Thess. iv. 6, the matter in hand; Eph. vi. 12, ἡ πάλη, the contest implied in the preceding verses; Heb. xi. 28, ὁ ὀλοθρεύων, the destroying angel mentioned by Moses; James ii. 25, τοὺς ἀγγέλους, the well-known spies. In John vii. 24, τὴν δίκαιαν κρίσιν κρίνατε specifies the judgment which is strictly just, and not in appearance only. The use of the article in this passage is similar to the example cited by Matthiæ (Gr. Gr. § 267.) from Eur. Iph. A. 305. Its force will be seen by resolving thus, ἡ κρίσις, ἣν κρίνατε, δικαία ἔστω. Of words used *κατ' ἐξοχὴν*

¹ Middleton on the Gr. Art. ch. 1.

² Middleton on the Gr. Art., part i ch. 3, § 1, 2. Most of the examples are taken from *Winer*, but his mode of illustration is generally different.

there are examples in Matt. i. 23, ἡ παρθένος, *the virgin* foretold by Isaiah (vii. 14); Matt. xi. 3, ὁ ἐρχόμενος, *the person confessedly expected to come*, i. e. the Messiah; Mark i. 7, ὁ ἰσχυρότερος, *that one who is stronger*, i. e. Christ; John i. 21, ὁ προφήτης, *the prophet* promised in Deut. xviii. 15, sqq.; Acts iv. 12, ἡ σωτηρία, *the expected salvation*. Thus also ὁ διάβολος, ὁ πονηρὸς, ὁ πειράζων, by which expressions *the devil* is designated κατ' ἐξοχὴν.

Obs. 3. Under this head may be placed the *monadic nouns*; i. e. nouns indicating persons or things which exist *single*, or of which, if there be several, only one¹ from the nature of the case, can be the subject of discourse.¹ Thus Matt. v. 15, τὸν μέτρον, *the measure*; τὴν λυχνίαν, *the lamp*; of which articles only one would probably be found in a house; Luke iv. 20, τῷ ὑπηρέτῃ, *the only attendant* who was employed in the synagogue; John xiii. 5, τὸν νικτήρα, *the only basin* used on the occasion. In Matt. iv. 5, τὸ πικτεῖον is evidently something *monadic*; but it is difficult to determine what part of the Temple is meant. By τὸ ποτήριον, in Matt. xxvi. 27, a *single cup* is designated, though it may have been filled several times during the Paschal feast. So also, in the preceding verse it has been thought that a *single loaf* is indicated; but here some important MSS. omit τὸν, and the omission is rendered highly probable by a comparison with the parallel places in Mark xiv. 22, Luke xxii. 19.²

Obs. 4. It is evidently the reference to a *single* portion of time which explains such expressions as the following: Matt. xx. 2, ἐκ ὧν ἡμέραν, *one day*. Luke xviii. 12, δις τοῦ σαββάτου. Heb. ix. 7, ἀπαξ τοῦ ἱεροῦ. For the same reason, the true reading in Matt. x. 29 is probably τοῦ ἀσσερίου, which is found in some MSS.

Obs. 5. The numerous examples, in which the *article* has the sense of a *possessive pronoun*, may be explained on the same principles. Thus Matt. xi. 29, καρδίᾳ, *lowly in my heart*; Mark vi. 55, τοῖς κρεβάτοις, *their beds*; Rom. xiv. 13, τῷ ἀδελφῇ, *your brother*. See also Matt. iii. 12, xxvii. 50. So again in 1 Cor. v. 9, 2 Cor. vii. 8, ἐν τῇ ἐπιστολῇ, *in my letter*. The proper mode of expressing *simply by letter* is δι' ἐπιστολῆς, or δι' ἐπιστολῶν. See 1 Cor. xvi. 3, 2 Thess. ii. 2. In 2 Cor. x. 10, αἱ ἐπιστολαὶ are his (St. Paul's) *Epistles* in general.³

Obs. 6. In connexion with this class of insertions it may also be remarked, that the subject of proverbial allusions has the *article*; since allusions naturally suppose the thing alluded to to be generally known. Thus in Matt. xxiii. 24, τὸν κόκκον, τὸν κάμηλον.

Obs. 7. It is scarcely to be expected, that no anomalies should present themselves in the use of the *article*, for which it may be difficult or impossible to account; but, at the same time, it is satisfactory to find that the deviations from the regular practice may be arranged under specific heads, and that they are *omissions* where the *article* might have been inserted, not *insertions* irreconcilable with its alleged nature.

1. Nouns employed κατ' ἐξοχὴν, and under the similar circumstances noticed above, are frequently anarthrous *after prepositions*; and consequently their definiteness or indefiniteness must, in such cases, be determined on other grounds. Thus in Matt. i. 18, ἐκ πνεύματος ἁγίου, *by the Holy Ghost*: and here it may be observed that, in its personal sense, πνεῦμα or πνῦμα ἅγιον is

¹ Middleton, part i. ch. 1. § 3.

² Middleton in ll. cc.

³ Middleton on 1 Cor. v. 9.

never anarthrous, except in cases where other terms, confessedly most definite, lose the article; but when his *influences* or *operations*, which are of various kinds, are indicated, the article, unless there be *renowned mention* or some other reference, is omitted. Matt. x. 15, xi. 22, *ἐν ἡμέραις κρείσσων*. Acts xvii. 13, *παρὰ πόνταμον*. Rom. v. 13, *ἄχρι νόμου, ἐν νόμῳ*. Similar examples abound.

2. Where two or more nouns are coupled together by conjunctions, or when the conjunctions are omitted by the figure *Asyndeton*, the article, which would otherwise be inserted, is frequently rejected. In the New Testament, *Enumerations* of this kind are very common: as, for instance, Matt. x. 28, *καὶ ψυχὴν καὶ σῶμα*. Luke xviii. 29, *γονεῖς ἢ ἀδελφοὺς, κ. τ. λ.* xxi. 25, *ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις*.¹ 1 Cor. xiii. 13, *πίστις, ἰλαρίς, ἀγάπη*. Heb. iv. 12, *φθεῖρετι καὶ αἵματας*, and again, *ἐνθυμήσεων καὶ νοσίων*. See also Heb. vi. 2, 3, 1 Pet. ii. 13, *et alibi passim*.
3. It might be expected that *ordinals* would uniformly be preceded by the article, since, in a series of things of the same class, only one can be *first*, *second*, &c. Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are anarthrous. Matt. xiv. 26, *τις ἀρχὴ φυλακῆς*. xxii. 38, *πρώτῃ ἐντόλῃ, δευτέρᾳ δὲ ὁμοίᾳ αὐτῇ*. In Luke xii. 21, the anomaly seems to have extended its influence so far as to cause the omission of the article before *ταύτην*, and a similar reason may possibly account for its absence in Acts i. 5, xxiv. 21. See § 35. 1. Compare also John xxi. 14, 2 Cor. xiii. 1. Many MSS. omit *τὴν* in Matt. xx. 3, and in other places the same variety is observable: nor can the correct readings be ascertained with any degree of accuracy. The reason of the irregularity seems to be, that while their natural definiteness gives to ordinals a right to the article, it at the same time renders it unnecessary.
4. Superlatives have so close an affinity to the ordinals signifying *first* and *last*, that they also sometimes reject the article. There are but few, if any, instances in the New Testament. Such expressions as *οὐκ ἐν ψίλλῳ* (Luke i. 32) may be accounted for upon other grounds.¹ The above anomalies will also be found to occur in some other relations, to be subsequently noticed.

Obs. 8. Analogous to the use of the article with *monadic* nouns, is the reason of its insertion before the *great objects of nature*: as in Matt. v. 45, *τὸν ἥλιον*. vii. 25, 27, *ἡ βροχὴ, οἱ ποταμοί, οἱ ἄνιμοι*. viii. 26, *ταῖς ἀνίμοις καὶ τῇ θαλάσῳ*. Acts iv. 24, *τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θαλάσσαν*. Compare Matt. xxiv. 29, 33, Luke xii. 30, xvi. 17, Acts ii. 20, Rev. v. 13, vi. 12, *et alibi*. In Matt. xiii. 6 a single MS. has the article; but there are several instances, both in the New Testament and in the classical writers, in which *ἥλιος* is anarthrous. A principal reason of this may be, that it is one of those nouns, which are closely allied to the nature of *Proper Names*; but in genitives absolute, as in the place in question, the case differs little from an *assertion of existence only*; and the same remark will generally hold, when merely *the time* when an event is said to happen is expressed. So Matt. xiv. 6, *γονεῖον ἀγορεύον*. Luke xxiii. 54, *σάββατον ἐτίθουσιν*. Acts xvi. 35, xxiii. 12, *ἡμέρας γνομῆνης*.²

Obs. 9. Not only the names of the elements, but of many other objects which exist *singly*, or singly in certain relations, have been supposed to present great irregularities in the use of the article; and Winer³ has given a list of words which, both

¹ Middleton, part i. ch. 6. See also his notes on the several examples cited.

² Middleton, part i. ch. 3, § 5. See also his note on Matt. l. c., and compare Krüger on Xen. Anab. ii. 10. 15.

³ Part iii. ch. i. § 18. 1. See Rose's Preliminary Observations to the last edition of Bishop Middleton's work.

in the New Testament and the best Greek writers, he supposes to take or reject the article *ad libitum*, on the ground that they are so definite in their nature as to leave no room for mistake. It will be seen, however, on a very slight examination, that the irregularities lie, almost without exception, within one or other of the limitations already indicated. Those from the New Testament alone demand attention in this place. They are the following :—

ἥλιος. Out of thirty-two instances in the New Testament the article is omitted only eight times. Of these, Mark iv. 6 is parallel with Matt. xiii. 6, which has been already noticed. In Luke xxi. 25, Winer gravely observes that the article is omitted, because *the sun* is mentioned in connexion with *the moon and stars*. The case is one of *Enumeration*; and so is Acts xxvii. 20. We say, in like manner, *Sun, moon, and stars*. Nearly similar is 1 Cor. xv. 41, though it may here depend upon the *regimen*; as it does in Rev. vii. 2, xvii. 12, xxii. 5. See also § 30, 1.

γῆ. *Regimen* prevails in Mark xiii. 27. A preposition precedes in Luke ii. 14, Heb. viii. 4. In Acts xvii. 24 it is a case of *Enumeration*. So also in 2 Pet. iii. 10, where the article is also omitted in many MSS. before οὐρανοί, and, it should seem, correctly. Compare v. 12. With respect to v. 5 of the same chapter, οὐρανοὶ ἦσαν καὶ γῆ, *there were heavens and an earth*, is a simple assertion of existence. § 27. 4.

οὐρανός, οὐρανοί. The omission of the article is confined to cases of *Enumeration*, as those just cited, or to those in which a preposition occurs.*

Θάλασσα. Before this word the article is very rarely omitted. In Acts vii. 36, x. 6, 32, 2 Cor. xi. 26, it fails after a *preposition*; and in James i. 6, Jude 13, the *regimen* excludes it. The existence of a *sea* is asserted indefinitely in Rev. iv. 6. As a case of *Enumeration*, Luke xxi. 25 has been already noticed; and Rev. xiv. 7 must fall under the same head, though it is somewhat peculiar. If the received text be correct, however, 2 Pet. iii. 10 is a similar instance.¹ There is an obscurity in Matt. iv. 15, where the words ἰδοὺ Θαλάσσης are copied from the LXX version of Isaiah ix. 1. The translator probably regarded ἰδοὺ in the light of a *preposition*, as the original Hebrew word has sometimes the sense of *versus*; but *regimen* will also account for the omission of the article.

μισσημβρία. There are no omissions except after a *preposition*; as in Acts viii. 26, xxii. 6.

νόξ. With this word may be combined ἡμέρα and ὥρα, though omitted in Winer's list. All the cases in which they occur without the article are either simple assertions made by a *verb substantive*, and notes of time similar to those above cited,² or they fall within the established exceptions. Matt. xvi. 2, ὥρας γενόμενης. xxv. 6, μίσης νυκτός. Luke vi. 13, xxii. 66, ὅτε ἐγένετο ἡμέρα. Acts xii. 3, ἦσαν δὲ ἡμέραι τῶν ἀζύμων. The article fails before an *ordinal* in Acts xxvii. 33; after *prepositions*, and in *enumerations*, in 1 Thess. v. 2, 5.

ἀγορά. The article is omitted after *prepositions* in Matt. xi. 16, Mark vii. 4, Luke vii. 32. It is much more frequently inserted.³

ἀγρός. Mark xv. 21, Luke xxiii. 26, ἀπ' ἀγροῦ, *from the country*, as distinguished from a *city* or *town*; Luke xv. 25, ἐν ἀγρῷ. These are the only cases of omis-

¹ The first noun of an *Enumeration* sometimes takes the article, though the others do not. Mr. Rose cites an example from Æsch. Socr. Dial. ii. 2, τὰ ἀνδροπόδα, καὶ ἴπποι, καὶ χροσός, καὶ ἀργυροί.

² So, in English, we say, *day breaks, morning dawns, night advances*.

³ The well-known expression πληθύνεις ἀγοράς, cited by Winer from Xenophon (Anab. i. 8. 1), Herodotus (iv. 181), and Ælian (V. H. xii. 30), is a mark of time similar to those just noticed.

sion, except in an *Enumeration* in Mark vii. 56. In the sense of a *field* or *piece of land*, the insertion of the article depends upon the definiteness or indefiniteness of the sentence. The plural, as well as the singular, occurs in both senses.

Θεός. Winer observes that the absence of the article is most frequent in the epistles; and particularly when the genitive *Θεοῦ* depends upon a governing noun, as in Rom. iii. 5, xiii. 4, xv. 7, 8, 1 Cor. xi. 7, 2 Cor. viii. 5, 1 Thess. ii. 13; in the forms *Θεὸς πατὴρ* (1 Cor. i. 3, 2 Cor. i. 2, Gal. i. 1, Phil. i. 2, 1 Pet. i. 2), and *οἱ οὐοὶ* or *τὰ κληῖα Θεοῦ* (Rom. viii. 14, 16, Gal. iii. 26, Phil. ii. 15, 1 John i. 2); and when it is joined with an adjective, as 1 Thess. i. 9, *Θεὸν ζῶντα καὶ ἀληθινόν*. He adds the expression *Θεοῦ θύλοντος* from Acts ii. 18, 21. The fact is, that the words *Θεός* and *κύριος*, in the sense of God, take or reject the article indiscriminately, in consequence of their partaking of the nature both of *appellatives* and *proper names*. It is, nevertheless, remarkable that *Θεός*, which occurs in the New Testament more than 1300 times, invariably conforms to the laws of *regimen*, and frequently to the other rules of common appellatives; but *κύριος*, by which the LXX frequently expressed the Hebrew *יהוה*, approaches more nearly to a *proper name*. Generally, therefore, though not universally, when there is no reason for omitting the article, *ὁ Θεός* is put for the *one true God*, as distinguished from other *deities*; and *κύριος*, without the article, without the addition of the name of *Christ*, and so circumstanced that no rule of appellatives will account for the omission of the article, is almost invariably used of *God the Father*. There are, however, a few instances in which it is so used of *God the Son*. See 2 Cor. iii. 17, 18, 1 Thess. v. 2, 2 Pet. iii. 10. All Winer's instances are examples of the use of *Θεός* in *regimen*, or as a *proper name*.

πνῦμα ἅγιον. See above, *Obs.* 7. 1.

πατὴρ and *μητὴρ*. These are not used without the article, except under the usual circumstances. Winer's examples are Matt. xix. 12, *ἐκ κολίνας μητρὸς*. John i. 14, *μονογενὴς παρὰ πατρός*.

ἀνὴρ and *γύνῃς*. Most of the apparent irregularities fall within one or other of the rules which have been repeatedly noticed: and, indeed, the frequent omission of the article before words implying *relationship*, which has been remarked by numerous critics,¹ accords very well with their continual use in *Enumerations* and *exclusive propositions*. See Matt. xii. 50, Mark x. 29, 30, and elsewhere. In Matt. v. 32, xix. 9, Luke xvi. 18, *ἀπολειμμένη* does not indicate a particular individual, but *any woman who has been divorced*; and *ἀνδρὶς* wants the article by reason of the *preposition*. The proposition is exclusive,—*no husband or wife whomsoever*; and so 1 Tim. ii. 12. See § 28. 3. Many manuscripts want the article in Eph. v. 23; nor is the sense of the passage affected either by the omission or insertion. There is a difficulty in 1 Cor. v. 1, *ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχιν*. Since *γυναῖκα ἔχιν* is a common phrase signifying *to take a wife*, may it be that this led to a casual omission of the article, which seems to be indispensable? Compare Mark vi. 18.

πρόσωπον. The article is omitted after a *preposition* in Luke v. 12, xvii. 16, Acts xxv. 16, 1 Cor. xiv. 25. To these instances, cited by Winer, may be added a case of *Enumeration* in 1 Pet. iii. 12. In the expressions *πρόσωπον λαμβάνειν* (Luke xx. 21), and *πρόσωπον θαυμάζειν* (Jude 16), the article is plainly inadmissible.

ἐκκλησία. This word, which occurs very many times in the New Testament, seems to be used with the strictest regularity. In 1 Tim. iii. 15 it follows a *verb substantive*; in Heb. ii. 12 the *regimen* expels the article; and in 3 John 6 a *preposition* precedes. Middleton doubts respecting 1 Cor. xix. 4 (Winer's

¹ Schæfer ad Soph. Œd. T. 630. Matt. Gr. Gr. § 264. p. 462.

remaining example), and prefers the reading *ἐκκλησίαν Θεοῦ*, which is found in two or three copies. There is no reason, however, why the word may not here signify, indefinitely, *any church or congregation*.

δύσπον. John xiii. 2, *δύσπονον γινόμενον*, *during supper*. This is a mark of time similar to those already noticed. The phrase *ποιεῖν δύσπονον*, *to make a feast* (Mark vi. 21, *et alibi*), is of course anarthrous. In 1 Cor. xi. 20, the old Syriac version renders *Κυριακὴν δύσπονον*, *a meal which is proper for the Lord's day*; but the article may also be rejected by the same licence, by which it is so frequently wanting in *Κύριος*.

Σάνατος. The usage of this word is perfectly regular in the New Testament. Of Winer's examples, two (Matt. xxvi. 38, 2 Cor. iv. 11) are after *prepositions*; and one (Rom. i. 32) is owing to the *regimen*. In Luke ii. 26, *Σάνατος* is personified, and therefore used as a *proper name*; and so also in the similar expressions *γαῖα Σανάτου*, *στρωτὶς Σανάτου*, in Matt. xvi. 28, John viii. 51.

Σύρα. There is no irregularity in the use of this word. The article is omitted after *prepositions* in Matt. xxiv. 33, Mark xiii. 29.

νόμος. In St. Paul's Epistles the import of this word is very extensive. It is used of every *rule of life*; of every *revelation*, and especially of the *Law of Moses*, both moral and ceremonial; and even of that *moral obedience* which it is the object of every law to inculcate. These various senses are undoubtedly calculated to produce perplexity, though the context will generally aid in affixing the particular sense required. With respect to the article, it may be observed that when the *Mosaic Law*, *κατ' ἱστορίαν*, or the *Jewish Scriptures*, are indicated, it is always inserted, except in those cases where it would be excluded by words the most definite. When the word is used in any of its subordinate senses, the insertion or omission of the article is, of course, regulated by the laws of its ordinary usage. In a large majority of the instances which Winer has adduced of its omission before *νόμος*, in the sense of the *Mosaic Law*, a *preposition* is the regulating cause: but in some few the Mosaic Law is not intended. Thus in Rom. iii. 31, it means *moral obedience*, as opposed to *faith*; in Rom. v. 20, it is the *Law of Nature*, or a *Rule of Life*, an *actuating principle* generally: and in Rom. vii. 1, it is *any natural or revealed Law* whatsoever.

νεκροί. Taken generally, the dead are *οἱ νεκροί*, although there may be reasons for omitting the article. Thus 1 Cor. xv. 15 *νεκροὶ οὐκ ἐγείρονται* is an *exclusive* proposition (§ 28. 3); and so throughout the chapter. The expressions *ἐγείρειν*, *ἐγείρεσθαι*, *ἀναστῆναι ἐκ νεκρῶν*, of which alone Winer's examples consist, omit the article by reason of the *preposition*. When used for *dead bodies*, it is properly anarthrous; as in the passages cited by Winer from Thucyd. iv. 14, v. 10, Ælian. V. H. i. 34.

κόσμος. Matt. xiii. 35, Heb. iv. 3, *ἀπὸ καταβολῆς κόσμου*. John xvii. 24, *πρὸς κατ. κόσμου*. Matt. xxiv. 24, *ἀπ' ἀρχῆς κόσμου*. These formulæ are perfectly regular; besides which Winer cites only *ἐν κόσμῳ*, from Rom. v. 13, *et alibi*. With *κόσμος* may be classed *αἰὼν*, which, in the New Testament, always has the article, except after *prepositions*, or from some other causes. In the singular it denotes *life, eternity, the Jewish and Christian dispensations, &c.*; which are all *monadic*: in the plural, it may be classed among the *objects of Nature*.¹

ἀρα. With *ordinals* and *superlatives*, the article is omitted in Matt. xv. 33, xxvii. 45, Acts xxiii. 23, 1 John ii. 18, &c.

ἀρχή. There is not a single instance of irregular usage in this word throughout the New Testament. Winer's examples (Matt. xix. 18, John i. 1, 2, Acts xi. 15, xxvi. 4, 2 Thess. ii. 15, 1 John i. 1), are all governed by *prepositions*. In

¹ Middleton on John xiv. 16.

Mark i. 1, ἡδὲ ἴσθιν is understood; and there is a similar ellipsis in Mark xiii.

9. Hence the verb substantive excludes the article.

κύριος. See under Θεός. It may be added that in a single instance (Acts xxv. 26), ὁ κύριος is used of the Roman emperor, κατ' ἐξουσίαν.

διάβολος. With the exception of Acts xiii. 10, 1 Pet. v. 8, Rev. xx. 2, the article is always prefixed, if *the Devil* is meant. The first and last are cases of ordinary usage; and in 1 Pet. v. 8, ἀντίδικος is an *adjective*, so that the true rendering will be, *your opposing evil spirit*. So τῷ σωτῇ ἡμῶν Θεῷ, *your Saviour God*, in Tit. iii. 4.

3. In expressions similar to the well-known Græcism, εἰσὶν οἱ λέγοντες, a class of persons is distinguished by the particular action attributed to them; i. e., the existence of such persons is *assumed*, and consequently the article is necessary. Thus in Gal. i. 7, τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς, the existence of some *who troubled* the Galatians is assumed, and they are spoken of *definitely* as such. The case is similar in Luke xviii. 9, εἶπε πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς. Here certain persons not accurately defined (τινὲς) are more exactly marked by a character well known to belong to them. So again in Acts ii. 47, τοὺς σωζομένους are those particular persons who, being admitted into the church, were thereby placed in a state of salvation.

Obs. 10. In like manner, after verbs signifying to *call*, or *name*, the predicate takes the article, when the name given is universally recognised as the appropriate designation of the individual specified, and of him exclusively; as in Rev. vi. 8, ἵναμα αὐτῷ ὁ Θάνατος. xix. 13, καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ.¹

4. The case is very different in propositions which merely *affirm* or *deny* existence, or where a verb or participle, *substantive* or *nuncupative*, is used to indicate, as hitherto unknown or unnoticed, the very truth, which the presence of the article would imply to be known or supposed already. This usage arises out of the nature of the article, which always implies the existence of the person or thing, to the name of which it is prefixed; and therefore to *affirm* or *deny* an existence which is already assumed, would be either superfluous or absurd. Examples everywhere abound. as, Matt. v. 9, υἱοὶ Θεοῦ κληθήσονται. xxiii. 9, πατέρα μὴ καλέσητε. Mark xi. 13, οὐ γὰρ ἦν καιρὸς σύκων. Luke xxi. 25, ἔσται σημεῖα ἐν ἡλίῳ. John v. 2, ἔστι δὲ κολυμβήθρα. Rom. iii. 18, οὐκ ἔστι φόβος. Eph. v. 18, ἐν ᾧ ἔσται ἀσωτία. In Rev. viii. 11, the article is unquestionably spurious; and it may be remarked, that many of the best manuscripts omit it

¹ Winer. Compare Xen. Cyrop. iii. 3. 4, Anab. vi. 6. 7, cited by Matthiæ.

even in Rev. vi. 8, xix. 13. There is an apparent irregularity in Matt. viii. 12, ἐκεῖ ἔσται ὁ κλαυθμὸς, κ. τ. λ.; but the affirmation here terminates in ἐκεῖ, not in ἔσται.¹

Obs. 11. To this head may be referred, by an easy transition, the omission of the article after verbs of *appointing, choosing, creating, &c.*, since the existence of an appointment cannot be recognised before it is made. Thus Luke xii. 14, τίς με κατήσσει δικαστὴν ἢ μισιστὴν ἰφ' ἑμαῖς; John x. 33, ποιῶς σιαυτὸν θείον. Acts xx. 28, ἵδτε ἐπισκόπους. Rom. iv. 17, πατήρ πολλῶν ἰδῶν τίθικα σι. This case may, in fact, be resolved into the former by means of ἵναι or γινώσκειν understood. Sometimes, indeed, they are expressed; as in Deut. xxvi. 17, 18, LXX, τὸν Θεὸν ἵλαυ σήμερον ἵναί σου θις, καὶ Κύριος εἰλιτό σι γινώσκει λαόν.

Obs. 12. It seems to be from the same cause that nouns in *apposition*, explanatory of the *end* or *object* to which a person or thing is said to be subservient, are always anarthrous; for in such examples some case of ὡς, or ὥστε ἵναι, may be supplied.² Thus Rom. viii. 23, νουθεσίαν ἀπικυβήμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, waiting for the redemption of our bodies, as our adoption. Compare Matt. ii. 11, iii. 9, Mark xii. 23, Rom. iii. 25, James v. 10. When the apposition is explanatory of the *essence* of the preceding noun, the case is different. See below, § 30. 2.

§ 28.—*Hypothetic use of the Article.*

1. It has been observed that the article is not only employed to recall to the mind some familiar object, but as the representative of something respecting which an *assumption* is to be made. This is called its *hypothetic* use; and takes place in what may be denominated *universal* propositions. Thus ὁ ἄνθρωπος means *mankind in general*; as in John ii. 25, ἐγίνωσκε τί ἦν ἐν τῷ ἄνθρωπῳ.³ If the noun be limited by any qualification, it will still include the full extent of such qualification: as in Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος, *every good man*;⁴ and so a little before, in verse 29, ὁ ἰσχυρὸς conveys a like general notion.

¹ See Middleton *ad loc.*

² Middleton on the Greek Article, part i. ch. iii. §. 1—4. The numerous examples which are cited as anomalous by Gersdorf (*Beiträge*, pp. 325. 399) are, in fact, so many confirmations of Bishop Middleton's theory.

³ The irregularity of the use of the article with ἄνθρωπος is frequently noticed by the critics; and passages continually occur in which it is difficult to account for its omission or insertion. See Stalbaum on Plat. Crit. p. 51, A. Protag. p. 355, A. Pol. p. 619, B. Borneman de gem. Cyrop. recens. p. 65. N. With respect to the plural, Mr. Rose throws out a suggestion whether ἄνθρωποι, without the article, may not be used in a less decided sense than *men* generally; as we say, for example, *The men passed among men for an old man*. Compare Thucyd. i. 41.

⁴ The passage above cited from Matt. xii. 35 demands a moment's attention. It stands thus: ὁ ἀγαθὸς ἄνθρωπος ἐμβαλλει τὰ ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος πονηρά. There is something remarkable in the insertion of the article before ἀγαθὰ, and its omission before πονηρά. If the reading be correct, πονηρά will merely be less definitely marked than τὰ ἀγαθὰ; but it is scarcely probable that the difference originally existed. The article is omitted before ἀγαθὰ in very many manuscripts, and it ought to be rejected: for the *assumption*, that the things brought forth were good, is scarcely allowable; this being the very thing to be asserted.—Middleton *ad loc.*

It has been thought, indeed, to have a reference, κατ' ἐξόχην, to *Satan*; but the parallel place in Luke (xi. 21, 22) has ὁ ἰσχυρότερος, which will not admit of this supposition.¹ See also Matt. xviii. 17, xxv. 32, Luke vii. 28, Gal. ii. 20.

Obs. 1. In the same manner the article is used to denote a whole class, or genus; and, in the plural, whole classes or descriptions of persons or things. Thus in Matt. v. 9, οἱ εὐαγγελιστοί. viii. 20, αἱ ἀλώπειναι. xv. 26, τοῖς κυνάραις. xviii. 3, τὰ παῖδα. xxiii. 23, τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον. Luke xiv. 34, τὸ ἄλλας. 1 Cor. vii. 28, ἡ πάρθενος, virgins generally; 2 Cor. xi. 4, οἱ ἱερόκριτοι, any or every one who cometh. So in Rev. xii. 14, τοῦ αἰετοῦ τοῦ μεγάλου, the Great Eagle, a species so called. In Matt. v. 16, we have οἱ πρόβατα, but οἱ ὄφεις. This minute distinction is not without reason; for all sheep are not to be supposed to be in the midst of wolves, but all serpents are supposed to be prudent. The use of the article in these examples may be termed *inclusive*, as distinguished from the case of *exclusive* propositions, which will be noticed hereafter.² Where only some of a class are intended, the article is omitted; as in Matt. x. 8, xi. 5, xv. 30, *et alibi*.

2. The insertion of the article by way of *hypothesis*, and its omission after verbs substantive, will explain the usage in that class of propositions in which the subject is found *with* the article, and the predicate *without* it. Such propositions being conversant, not about *particular*, but about *universal* truths, the declaration is made universal by means of the article in its *inclusive* sense; but the predicate not being equally unlimited, the article necessarily fails after the verb substantive. There is a good example in Job xxviii. 28, LXX, ἡ θεοσεβεία ἐστὶ σοφία. Here it is asserted that *Piety*, however comprehensively understood, and in all its forms, *is Wisdom*; not wisdom, indeed, in the same comprehensive sense, because benevolence also is wisdom, and so is temperance; but a species of wisdom, so that he is wise, but not he *alone*, who is pious.

Obs. 2. An excellent example in the New Testament, as illustrating the use of the article in making a distinction between *assumption* and *assertion*, is Luke xviii. 27, τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τοῦ Θεοῦ. Things assumed to be impossible with men are assuredly possible with God. Similar instances are 1 Cor. iii. 19, ἡ γὰρ σοφία τοῦ κόσμου τούτου μαρτία παρὰ τοῦ Θεοῦ ἐστὶν. 1 John iii. 15, ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστὶν.

Obs. 3. If both the subject and the predicate are equally comprehensive, as when two things or attributes may be predicated either of the other, the article will then be prefixed to both terms alike. It is not to be expected, from the nature of these propositions, that examples will frequently occur; but they are to be met with occasionally in the New Testament. Thus in Matt. vi. 22, ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. xiii. 38, ὁ δὲ ἀγρός ἐστιν ὁ κόσμος κ. τ. λ.³ 1 John iii. 4, ἡ ἀμαρτία ἐστὶν

¹ Middleton *ad loc.* See also Winer.

² Middleton, part i. ch. ii. sect. 2, and note ad l. c.

³ In v. 39, several manuscripts have ἡ συντίλμια, which seems to be correct; and ἀγγέλοι must be rendered simply *angels*. Compare, however, v. 49, *infra*, and Matt. xxv. 31. See Middleton *in loc.*

ἡ ἀνομή. Care must be taken not to confound these *universal* propositions with others widely different in character, though similar in form. In the last example, for instance, ἀμαρτία and ἀνομία had both been previously mentioned, but so mentioned that the article affixes to each word its fullest import; whereas, in 1 Cor. x. 4, ἡ δὲ πάλιν ἦν ἡ Χερὶς, the first article indicates *renewed mention* simply, and the second is emphatic.¹

Obs. 4. It may be observed also that convertible propositions are sometimes found, in which the article is wanting either with the subject, or predicate, or both, when its absence may be accounted for upon some of the principles which have been already developed. There is an example in Matt. v. 34, ἔτι θρόνος ἔστι Θεοῦ. Here ἡ οὐρανός, understood, is the subject; and θρόνος is equally definite by reason of its relation with Θεοῦ. See § 30. 1. There is also another form, in which two convertible terms form the united subject of a proposition, whereof the predicate is ταῦτα, or its equivalent ἔσ. So 1 Cor. iii. 8, ὁ φυνύων καὶ ὁ ποτίζων ἔν ἑσιν.

Obs. 5. Analogous to these *reciprocating* propositions are those, in which the predicate after εἰμι frequently has the article, where the subject is a *pronoun personal* or *demonstrative*; as in Matt. xiv. 16, εὐ εἰ ὁ υἱὸς τοῦ Θεοῦ. xxvii. 11, εὐ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Mark vi. 3, οὗτος αὐτός ἐστιν ὁ σίκατος; John x. 7, ἐγώ εἰμι ἡ θύρα τῶν προβάτων. Rev. xxii. 16, ἐγώ εἰμι ἡ ρίζα Δαβὶδ. Compare John viii. 12, xv. 1, Eph. ii. 14, Rev. i. 17, *et sapius*. In such instances the existence is *assumed*; the purport of the proposition being to identify the predicate with the subject.² So in Mark vii. 15, ἐκτεταῖ ἐστιν τὰ κοινοῦντα, where τὰ κοινοῦντα is the basis of the proposition, in which it is assumed that there are things which defile a man, and the object is to identify them with those under consideration. Thus again in John iii. 10, εὐ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ. The English version translates indefinitely, *a master of Israel*: but the allusion is doubtless to a title by which Nicodemus was distinguished from less celebrated teachers, and similar to that of ὁ λόγιος ὁ καίμινος, applied to the Baptist in John v. 35.³ There is no real difficulty in John iv. 37, ἐν γὰρ τούτῳ ὁ λόγιος ἐστὶν ὁ ἀληθινός. If we render, *in this instance the saying is true*, the article must be omitted; and a few MSS. are without it; but if, in *this is exemplified the true saying*, it is absolutely necessary; as in John i. 9, vi. 32, xv. 1. See § 30. 3.

Obs. 6. Sometimes a *personal pronoun* is one of two subjects where ἔν is the predicate. So in John x. 30, ἐγώ καὶ ὁ πατήρ ἔν ἑσιν. There are also cases closely similar to these convertible propositions, in which ἄλλος is the subject: as, for instance, John iv. 37, ἄλλος ἐστὶν ὁ στείρων, καὶ ἄλλος ὁ θειρίζων. v. 32, ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἑμοῦ.

Obs. 7. It is observable that in examples of this kind the verb substantive is always expressed. There is apparently an exception in Mark xii. 26, ἐγώ εἰ Θεός Ἀβραάμ, κ. τ. λ. This, however, is a direct citation from the Hebrew, and in that language the verb in such cases is almost invariably understood. The LXX, however, insert the article in Exod. iii. 6. In Eph. iii. 1, the sense is interrupted by a parenthesis, and ἐγώ Π. ὁ δίδωμις, where some would supply εἰμι, is the nominative to the verb δέμω, in v. 14. Compare Eph. iv. 1.³

¹ These, and other examples equally discrepant, are classed together by *Winer* under the same head.

² Grotius supposed the article to be employed κατ' ἔξχ' in Rev. iii. 17, εὐ εἰ ὁ καλεῖσθαι, κ. τ. λ., which brings the place under this head; but such usage before an adjective is unexampled in Greek. The Hebrew ׀ is, however, frequently so used; and the Hebraisms in the Apocalypse are so numerous, that very probably this may be of the number. See Middleton *ad loc.*

³ Middleton, part i. ch. 3. § iii. 4. 1, and notes ad ll. cc. See also *Winer's Sprachidiome*, part iii. ch. 1. § 17. 4, 5.

3. In propositions which are not merely *negative*, but in which the negative extends to every individual, or to the whole species in question, so as to *exclude universally*, the article is omitted. It has been seen that there is in the article an *inclusive* or *generic* sense (§ 28. *Obs.* 1.), which renders it unfit to appear in cases of *total exclusion*; for in all such cases the word *any* may be supplied in English before the noun or nouns employed, or, which is the same thing, the negative must be rendered by *no*.¹ Thus in Matt. x. 24, οὐκ ἔστι μαθητὴς, *no disciple*; xviii. 14, οὐκ ἔστι θέλημα, *there is no wish*; 2 Cor. vi. 17, ἀκαθάρτου μὴ ἅπτεσθε, *any unclean thing*; 1 Tim. 12, γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, *any woman whatever*. In James ii. 20, 26, χωρὶς τῶν ἔργων is not *without works* generally, but *without the works produced by faith*: for χωρὶς ἔργων would exclude *all works whatsoever*.²

4. The use of the article with adjectives and participles without a substantive, which thereby acquire the sense of substantives, is of frequent occurrence in the New Testament. Thus Matt. iv. 3, 1 Thess. iii. 5, ὁ πειράζων. Matt. v. 4. sqq., οἱ πειθοῦντες, οἱ πρᾶξις, οἱ ἐλεήμονες, κ. τ. λ. viii. 22, τοὺς νεκροὺς. Luke viii. 5, ὁ σπείρων. Matt. xiv. 14, τοὺς ἄρρώστους.

Obs. 8. Although in all such cases it is the article which gives to its adjunct the force and nature of a substantive, still its use is regulated according to the strictest principles. Thus, for instance, ὁ πειράζων is *the tempter κατ' ἐσχῆν*, and ὁ σωτὴρ may either be considered as having a special reference to *the Messiah*, or the article may have the import which it usually bears in proverbs and parables. See above, § 27, *Obs.* 6. Where a noun thus formed is not intended to be definite, the article may be omitted before the participle. See § 35. 2. *Obs.* 4. It is, however, in its *inclusive* sense that the article is thus more frequently employed, as indicating the *whole class* of individuals to whom the adjective or participle applies, as in the examples from Matt. v. 4. sqq. Of the *art.* with a *neut. adj.*, see § 36. 1.

§ 29.—Article with *Attributives*.

1. When two or more *attributives*, whether *subs. adject.* or *part.*, are joined together by *conjunctions*, and *assumed* of the

¹ Middleton, part i. ch. 3. § 5.

² Winer, § 17. 1. Mr. Rose inquires whether this may not extend to interrogations, where an exclusion is conveyed, though not in a direct form? Thus 2 Cor. vi. 15, τίς μὲν πιστῷ μετὰ ἀπίστου. This amounts to, *there is no portion for any believer*: and if it had been τῷ πιστῷ, the rendering would have been, *there is no portion for believers generally*. The proposition is equally exclusive with that in the next verse but one, which is cited above; and there seems to be no reason why the same principle should not prevail. Compare also 1 Cor. i. 20. At the same time μὲν and πιστῷ being *correlatives*, the omission of the article with the former rejects it from the latter. See § 30. 1.

same person or thing, the article is *inserted* before the first attributive, and *omitted* before the remaining ones.¹ Examples are—Matt. xiii. 23, ὁ ἀκούων καὶ συνίων. Mark ix. 25, τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν. Mark xvi. 16, ὁ πιστεύσας καὶ ὁ βαπτισθεὶς. John vi. 40, ὁ θεωρῶν καὶ πιστεύων. xxi. 24, ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας. Acts ii. 20, τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. iii. 14, τὸν ἅγιον καὶ δίκαιον. Eph. i. 3, εὐλογημένος ὁ Θεὸς καὶ πατὴρ. v. 5, ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. So Phil. iii. 3, Tit. ii. 13, Heb. iii. 1, 2 Pet. i. 1, Jude 4. Add Mark xvi. 16, Luke vi. 49, John vi. 40, x. 1, xxi. 24, Rom. xii. 2, 2 Cor. i. 3, Gal. i. 7, Phil. iv. 20, Col. ii. 2. iii. 17, 1 Thess. iii. 11, 2 Thess. ii. 12, 16, &c. &c.

Obs. 1. The remarkable exclamation in John xx. 28, ὁ Κύριός μου καὶ ὁ Θεός μου, is an apparent exception; but in this instance the Evangelist has deemed it important to retain the Hebrew idiom in which it was delivered. In this language the affix is necessarily subjoined to both nouns; and the LXX have translated יְהוָה יְהוָה by ὁ Θεός μου καὶ ὁ Κύριός μου, in Ps. xxxv. 23. See also Ps. v. 3. In each case the nominative with the article is used for the vocative.²

2. When *different* persons or things are intended, the article is repeated; as in Matt. xviii. 17, ὁ Ἰσκαριὸς καὶ ὁ τελώνης. Luke xv. 6, τοὺς φίλους καὶ τοὺς γείτονas. John ix. 8, οἱ γείτονες καὶ οἱ θεωροῦντες αὐτόν. Acts xiii. 50, τὰς σεβομένας γυναῖκας καὶ τοὺς πρώτους τῆς πόλεως. xxvi. 30, ὁ βασιλεὺς καὶ ὁ ἡγεμὼν. xxvii. 11, τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ. Add Col. ii. 13, v. 1, Rev. vi. 15, xiii. 10.

Obs. 2. The reason of this usage is readily deduced from the nature of the article, considered as a *pronoun* united with its *adjunct* by means of the *participle ὢν* understood; for if the *art.* be united to each of two nouns coupled by a conjunction, such nouns cannot refer to the same person without involving the absurdity of joining an individual to himself. Care must be taken, however, to distinguish such passages as John ii. 7, οὗτός ἐστιν ὁ πλάνος καὶ ἀντίχριστος. Here it is not the intention of the writer to *assume* the identity of the two characters, but to *assert* that they are united in certain persons. Compare Rev. i. 11. Be it observed, moreover, that the rule is strictly limited to *attributives*, being inapplicable to the names of *substances*, *abstract ideas*, and *proper names*. And this is just what might be expected. Though the same object may possess divers attributes, it is impossible that substances in their nature distinct and incompatible can be predicated of the same individual, that several abstract ideas should be amalgamated into a single essence, or that the name of two persons should be applied to one only. In such cases, since no ambiguity can possibly arise from inattention to the rule, it is not always

¹ This is the celebrated canon of *Mr. Granville Sharpe*. The passage cited by Matthæ (Gr. Gr. § 268, *Obs. 1*) from Plat. Phæd. p. 78, is a good illustration of it; but the several examples there considered, as coming under the same head, do not fall within the canon, but require other methods of explanation.

² Middleton *ad loc.*

accurately observed; but of things or qualities in their nature *utterly incompatible*, the name of the first only has the article in numberless instances. With respect to plurals also the rule is not always applicable; for though one individual may act in several capacities, yet it is not likely that a multitude of individuals should act in the same several capacities. When, however, two or more persons or things are so related, that what is attributed to one is attributed to all, and any ambiguity would arise from an infringement of the rule, it seems to have been invariably observed. The following examples will illustrate the above remarks; and others will continually present themselves:—Mark xv. 1, *μετὰ τῶν πρεσβυτέρων καὶ γραμματέων*. Luke xiv. 23, *εἰς τὰς οἰκίας καὶ φραγμούς*. Acts iii. 11, *τὸν Πέτρον καὶ Ἰωάννην*. Phil. i. 19, *διὰ τῆς ὑμῶν διήσεως καὶ ἐσιχυρηγίας*. ii. 17, *τῇ θυσίᾳ καὶ λειτουργίᾳ*. Col. ii. 22, *τὰ ἱντάλματα καὶ διδασκαλίας*. Heb. ix. 19, *τῶν μέσων καὶ τράχων*. Rev. v. 12, *τὴν δύναμιν καὶ πλοῦτόν*. In none of these instances could any ambiguity arise from the omission of the article, since the two ideas in each case are essentially distinct.

§ 30.—Article with Correlatives, &c.

1. Nouns having a mutual relation to each other, and therefore called *correlatives*, or said to be in *regimen*, have the article prefixed to *both* of them, or to *neither*; and to a series of nouns in regimen the rule is equally applicable. To give a familiar example, we must either say, *λέοντος σκυμνίου*, or *τὸ τοῦ λέοντος σκυμνίου*; for, though we may say, in English, *the cub of a lion*, yet the accuracy of philosophical language denies that of *λέοντος*, which is indefinite, there can be any definite *σκυμνίου*, or *vice versâ*. In Matt. xii. 27, *ὁ θεὸς νεκρῶν*, if the words were in regimen, could not be tolerated; but the passage is elliptical, and would stand thus in full: *οὐκ ἔστιν ὁ θεὸς νεκρῶν θεός, ἀλλὰ θεὸς ζώντων*. The construction in 2 Cor. x. 13, is not *ὁ θεὸς μέτρου*, but *οὗ μέτρου ὁ θεὸς ἐμέριπεν ἡμῖν*.

Obs. 1. Many examples will occur which are apparently repugnant to this canon. The principle of omission, however, requires that the governing noun should not only be *anarthrous*, but also *indefinite in sense*; for it may, though definite, have lost its article by some rule which does not require that the governed noun should become *anarthrous* also. In Hebr. i. 3, the former article is omitted after the participle *ὢν*, which the very nature of the article requires; and again in the same verse after a verb of *appointing*. See § 27, *Obs. 11.* Enumeration sometimes also, though extremely seldom, interferes with the laws of *regimen*. In 1 Pet. iii. 3, the reading is unquestionably *ἐκ πολλῶν*.¹ Nor is it only where a noun is indefinite in sense that the usage takes place. Even where it is from its nature definite, as in the case of *proper names*, &c., if it be *anarthrous*, the governing noun is not unfrequently *anarthrous* also.² Thus Rom. xi. 34, 1 Cor. ii. 16, *τίς ἔγνω νοῦν Κυρίου*. A very striking instance will also be found in the very first verse of St. Matthew.³ But it may be

¹ Middleton *ad loc.*

² Middleton, part i. ch. 3. In the Epistles of St. Paul *anarthrous* forms are peculiarly prevalent, and even more so in those of St. Peter.

³ Perhaps, however, *οὐὶ Δαβὶδ* may be literally translated from the Hebrew, which in the *status constructus* does not usually admit the *π* emphatic; and *βίβλος γινώσκουσιν*

well to illustrate the rule by examples: Luke i. 5, τῶν θυγατέρων Ἀαζών. i. 66, Acts xi. 21, χεῖρ Κύριου. Luke iii. 4, ἐν βίβλῳ λόγων Ἡσαΐου. xiii. 19, κόκκω συναπτιῶς, and τὰ πικτινὰ τοῦ οὐρανοῦ. Acts viii. 5, εἰς πύλιν τῆς Σαμαρείας. Rom. i. 20, ἀπὸ πίστεως κόσμου. 1 Cor. xvi. 15, τὴν εἰκόνα Στεφανῶ, and ἀπαρχὴ τῆς Ἀχαΐας. Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως. Phil. iv. 3, ἐν βίβλῳ ζωῆς. Col. iii. 10, κατ' εἰκόνα τοῦ πύσαντος. Heb. xii. 2, τὸν τῆς πίστεως ἀρχηγόν. 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μακροθυμία. 1 Pet. ii. 6, πάλαις Σοδόμων καὶ Γομορρᾶς.¹ In 1 Cor. xi. 3, there is an apparent, but not real, breach of the rule; for πάντες ἀνδρὲς is equivalent to τοῦ ἀνδρὸς with the article in its inclusive sense.²

Obs. 2. It is perhaps unnecessary to observe that the second of two correlatives is not necessarily, though usually, in the genitive case. The rule is equally applicable in 1 Cor. vi. 16, ὁ καλλόμενος τῇ πόρῃ.³ Be it remarked also that genitives, used in an adjective sense, and placed before the governing noun (see below § 44. 6, *Obs. 20*.) omit the article. Thus Origen, c. Cels. p. 116, τὴν ἀνθρώπου φύσιν, i. e. ἀνθρωπινήν. Such examples, however, are extremely rare in the New Testament.

Obs. 3. Analogous to the case of words in regimen is that of *partitives*, between which and their respective *wholes* a mutual relation subsists. Thus Phil. i. 14, τοὺς πλείονας τῶν ἀδελφῶν. Some partitives indeed are of such a nature as not to admit the article before them, or else admit it only in particular cases; of which the following are examples:—Matt. xvi. 28, τοῖς τῶν ἁδὲ ἱστανέσων. xxi. 31, τίς ἐκ τῶν δύο ἱστίσας; Acts xvii. 12, τῶν Ἑλληνίδων γυναικῶν τῶν εὐσεβεῖν καὶ ἀνδρῶν οὐκ ὀλίγοι. Rev. vi. 1, μίαν ἐκ τῶν σφραγίδων. It might be expected in Luke xix. 30 that ἀνθρώπων, after οὐδὲς, would have the article; but the proposition is there exclusive, and therefore the article is rejected. See § 28. 3.

Obs. 4. On the same principle of mutual relation may be explained the two articles which are employed in divisions with μὲν and δέ. In the *pronominal* use of the article this usage is extremely common; nor is it unusual where the article has its adjunct, or even when the opposition is between *persons* and *things*. Thus Luke x. 2, ὁ μὲν διεμῶς πολλὸς, οἱ δὲ ἐργάται ὀλίγοι.⁴

2. When a noun in *apposition* is explanatory of the *essence* of a preceding noun, as when a term of distinction, such as an appellation of office, or title of honour, is added to a proper name for the purpose of affixing it more accurately to a particular individual, it takes the article; as in Matt. iii. 1, Ἰωάννης ὁ Βαπτιστῆς. xiv. 1, Ἡρώδης ὁ τετράρχης. Acts xviii. 8, Κερίσπος ὁ ἀρχισυνάγωγος. xxi. 8, Φιλίππου τοῦ εὐαγγελιστοῦ. See also Matt. x. 1—4, xiv. 2, Luke i. 5, John xx. 1, Acts xiii. 1, xviii. 17, xxiii. 26. If, however, it be not intended as a specific definition, but merely to indicate *one of a class*, the article is omitted. Thus Luke ii. 36, Ἄννα προφῆτις. Acts vii. 10, Φαραὼ βασιλεὺς. x. 32, Σίμωνος βυρσέως. xx. 4, Γαῖος Δερβαῖος. 2 Cor.

is exactly rendered from the Hebrew ספר תולדת, which sometimes signifies a *pedigree*; as in Gen. v. 1.

¹ These examples are chiefly from Winer (ch. i. § 18. 2. b.), who seems to regard them as irregularities, though he notices a like usage in the best writers. He unites in the same class those cases in which a personal pronoun is the correlative; but he instances only in cases where a preposition precedes.

² Middleton ad l. c.

³ See Matt. Gr. Gr. § 268, *Obs. 2*.

⁴ Middleton, part i. ch. 3, § 8 and 9.

i. 1, Παῦλος ἀπόστολος. In inscriptions to letters, indeed, this seems to have been the usual practice; as in 1 Macc. xv. 16, Λυκίος ὑπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ, χαίρειν. Compare, however, Acts xxiii. 26.

Obs. 5. Nearly similar is the case of an attributive, placed in apposition with a personal pronoun; as in Luke vi. 24, ὑμῖν τοῖς πλουσίοις. xi. 46, ὑμῖν τοῖς κραιπνοῖς. xviii. 13, ἐγὼ τῷ ἁμαρτωλῷ. The article implies the *assumption* of the attribute, and in this last example the sense will be, *seeing that I am a sinner*. So again Rom. ii. 27, εἰ τὸν διὰ γράμματος καὶ περιτομῆς, scil. ὄντα, αὖτε προσέθετε τὸν νόμον; Heb. x. 10, (ἡμῖς) οἱ διὰ τῆς προσφορᾶς, we who partake of the sacrifice. Much in the same manner must be understood the greatly disputed expression 1 Cor. xv. 8, ὁσπέρ ἐγὼ ἑαυτῷ ἑαυτῷ. St. Paul here intends to apply the term ἑαυτῷ to himself, and it was therefore necessary to employ the article, otherwise the meaning would have been that ἑαυτῷ commonly saw what he had seen, not that he was, as it were, an ἑαυτῷ, or last born child (for such is probably the meaning of the word in this place), among the Apostles.¹

Obs. 6. With the nouns υἱός, παῖς, θυγάτηρ, γόνιμ, understood, the form is variable. Matt. i. 6, τῆς τοῦ Οὐρίου. iv. 21, Ἰάκωβον τὸν τοῦ Ζαβιδαῖα. Mark xv. 47, Μαρίαν ἑαυτῷ. Luke vi. 16, Ἰούδαν ἑαυτῷ. where ἀδελφός is probably the word to be supplied. In Rom. xvi. 10, 11, 1 Cor. i. 2, the sense requires οἰκίῳ. So also in Acts xvi. 23.²

3. When a *part.* or *adj.* is added to a noun for the sake of *definition*, both the noun and defining word take the article. Thus Acts xxi. 38, ὁ Αἰγύπτιος ὁ ἀναστατώσας. Eph. i. 3, ὁ Θεὸς ὁ εὐλογησας.

Obs. 7. So with personal pronouns; as in Eph. i. 13, ἡμεῖς τοὺς προηλεκμένους. And with words, which, being otherwise *definite*, omit the article; as 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς. See also Acts i. 11, 23, 1 Thess. ii. 4, iv. 5, Heb. iv. 3, vi. 18, James iii. 6, 1 Pet. i. 3, 1 John v. 13. The nominative of the pronoun is included in the verb in Rom. ii. 1, τὰ γὰρ αὐτὰ πράττεις ὁ κρίνων.

Obs. 8. If, on the other hand, no express definition is intended, but the participle merely indicates a simple act or possible contingency, it rejects the article. Thus Acts iii. 26, ὁ Θεός, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν κ. τ. λ. Rom. ii. 27, ἡ ἐκ φύσεως ἀπερβυστία, τὸν νόμον τιλοῦσα. So John iv. 6, 39, Rom. xvi. 1, 1 Cor. viii. 7, Heb. x. 2. The difference between this and the preceding case is clearly marked in 1 Pet. v. 10, ὁ Θεός ὁ καλίσας ἡμᾶς ὀλίγον παθόντας. Compare also Rom. viii. 1, 4.³

Obs. 9. A similar apposition is sometimes expressive of *irony* or *sarcasm*; as in Matt. xxvii. 40, (οὐ), ὁ καταλύων τὸν ναὸν, σῶσαι σεαυτὸν.

4. The *neut. article* τὸ is commonly placed before an entire phrase or sentence, which is cited as a maxim or proverb, or repeated as the main subject of discourse; and also before single words which are to be explained or illustrated. Thus in Matt. xix. 18, τὸ Οὐ φονεύσεις κ. τ. λ. Mark ix. 23, τὸ, εἰ

¹ See Middleton on Luke xviii. 13, 1 Cor. xv. 8. Alt, Gram. N. T. § 22. b.

² Winer, p. 116, *Note*, and § 19. 3. Alt, Gram. N. T. § 22. a 3, and Addend. p. 277.

³ Winer, § 19. 1.

δύνασαι. Luke i. 62, τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. xxii. 2, τὸ, πῶς ἀνέλωσιν αὐτόν. Acts iv. 21, τὸ, πῶς κολάσωνται αὐτούς. Rom. viii. 26, τὸ γὰρ, τί προσευξώμεθα καθὸ δεῖ. Add Luke ix, 46, xxii. 4, 23, 37, Acts xxii. 30, Rom. xiii. 9.

Obs. 10. It will be observed, that this mode of writing is chiefly employed by St. Luke and St. Paul. Of the usage before a single word, of which an explanation is offered, there is an instance in Gal. iv. 25, τὸ γὰρ Ἄγαρ Σινᾶ ἔσσι ἐστίν, the name of Agar designates Mount Sinai.¹ Closely similar is 2 Cor. i. 20, ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ Ναὶ, καὶ ἐν αὐτῷ τὸ Ἀμήν, i. e., whatever God has promised, he will assuredly fulfil through Christ; in whom is the *Yea*, and the *Amen*—ταὶ and ἀμήν being well-known asseverations of the Truth.²

Obs. 11. Most of the other cases, in which the article is used *absolutely* by Greek writers generally, may be equally illustrated by examples from the New Testament. It stands, for instance,

1. In a collective sense, before a noun which limits the signification; as in Matt. xxvi. 51, τῶν μιστ' Ἰησοῦ. Acts v. 17, οἱ σὺν αὐτῷ. xii. 1, τῶν ἀπὸ τῆς ἐκκλησίας. xvii. 11, τῶν ἐν Θερσαλονίκη. Rom. iv. 14, οἱ ἐκ νόμου. Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας.
2. With a noun understood; as in Matt. xiv. 35, τὴν περιέχον ἐκείνην, *scil.* γῆν. Luke vii. 11, ἐν τῇ ἑξῆς, *scil.* ἡμέρᾳ. John viii. 23, τῶν πάντων, τῶν ἄνω. Col. iv. 9, τὰ ὀπί. 1 Tim. iii. 7, οἱ ἔξωθεν. iv. 8, ζῶης τῆς νῦν. 2 Pet. i. 9, τῶν πάλαι αὐτοῦ ἀμαρτημάτων. When the substantive is not expressed, it may always be readily supplied from the context.
3. With neuter adjectives, adverbs, and adverbial expressions; as Matt. xxiv. 21, Luke xxii. 69, τὸ νῦν. Luke ix. 3, τὸ καθ' ἡμέραν. Acts iv. 29, τὰ νῦν, *scil.* πράγματα. xviii. 1, τὸ καθ' ὅλον. Phil. iv. 8, τὸ λοιπόν.
4. With the genitive of a substantive, either as denoting possession or property, or serving the mere purpose of a periphrasis. Thus Matt. xxi. 21, τὸ τῆς σκεπῆς. xxii. 21, τὰ Καίσαρος, τὰ τοῦ Θεοῦ. Luke ii. 49, τοῖς τοῦ πατρὸς. Rom. viii. 5, τὰ τῆς σαρκὸς, τὰ τοῦ πνεύματος. 1 Cor. x. 24, τὸ ἰαυτοῦ, τὸ τοῦ ἱτέρου. James iv. 14, τὸ τῆς αὔριου. 2 Pet. ii. 22, τὸ τῆς ἀληθεύς παρομιίας.
5. With prepositions and their case: John xxi. 2, Ναθαναὴλ ὁ ἀπὸ Κανᾶ. Acts xii. 20, τὸν ἐπὶ τοῦ κοιτῶνος. xxiv. 22, τὰ περὶ τῆς ὁδοῦ. Rom. ii. 8, οἱ ἐξ ἐξουσίας. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις. xi. 27, ἡ παρ' ἐμοῦ διαθήκη. Phil. i. 27, τὰ περὶ ὑμῶν. Col. iii. 2, τὰ ἐπὶ τῆς γῆς. Heb. ii. 17, τὰ πρὸς τὸν Θεόν. Tit. ii. 8, ὁ ἐξ ἰαντίας.³ Of the formula οἱ περὶ τινα, see § 68.

§ 31.—Article with Abstract Nouns and Proper Names.

1. *Abstract nouns*, or the names of *Attributes* and *Qualities*, generally reject or take the article, as they are used in a *particular* or *universal* acception respectively; and this is precisely what might be expected: for as οἱ ἄδικοι will signify *all*

¹ Alt, Gr. N. T. § 22. a. 8. Rosenmuller and Kuinoel on Mark ix. 23. Whithy on Gal. iv. 25.

² Middleton *ad loc.*

³ Alt, Gr. N. T. § 22. a. 7. Matt. Gr. Gr. § 272. The observation of Matthiae, that this construction is generally explained by supplying the *part. ὧν*, is strongly corroborative of Bishop Middleton's Theory. It will be remarked that the idiom is very constantly employed by St. Paul.

who are unjust, so ἡ ἀδικία will signify every act of which justice can be assumed.¹

Obs. 1. The practice is, however, somewhat irregular; and many instances in which the noun is anarthrous, when the mere abstract sense would have equally true. But there is a wide difference between omitting the article which might have been used, and inserting it where it would be out of place. Thus verbs of *having, obtaining, fulness, &c.*, and adjectives allied to the last, the article is always omitted; for no attribute or quality can belong to one person so exclusively, that it cannot be ascribed to any other. Hence such expressions as Matt. vii. 29, ἰξουσίαν ἔχων. xxiii. 28, μιστοὶ ὑπεκρίστωσιν καὶ ἀνομιίας. Luke ιαλῆσθαι θυμῷ. 1 Cor. xiii. 1, 2, 3, ἀγάπην ἔχων. James ii. 14, πίστιν ἔχων. of *partaking* also for the most part, though not invariably, follow the same rule, though *attributes or qualities*, as *wholes*, cannot be exclusively claimed by any individual, yet he may have a *part* in such wholes. On the same principle, in the cophrases, ἀνομιαν ἐφλισκάνειν, δίκην δίδουσι, ἡσυχίαν ἄγειν, and the like, the article is variably omitted. A somewhat similar expression is ἀίετα δίκειν, in 1 Cor. ix. 17.

Obs. 2. Similarly we may account for the *anarthrous* use of *abstract nouns*, they are employed in the dative case *adverbially*, with reference to the *time* in which anything is said to have happened; as in Gal. iv. 8, τοῖς μὴ φύσει εἶναι. See § 47. 2. In the same way such words as εὐχὴ, πνεῦμα, καρδία, στήμα, &c. are used in the dative *adverbially*, to express the characteristic qualities of those things. Compare Rom. viii. 13, x. 10, Gal. iii. 3, v. 5, 16, 18, 25, *et alibi*. In these cases the reference is not to any particular subject; and if it were, as it might be, the article would be prefixed. Sometimes it is immaterial whether the subject is limited or not; as in Luke i. 80, and elsewhere.

2. Besides its use as an indication of their *most abstract* sense, the article is sometimes prefixed to *abstract nouns* in the sense of a possessive pronoun; and also where there is some kind of reference, or where the attribute is personified. Acts xxviii. 4, ἡ Δίκη is the *Goddess of Justice*; and in many instances the practice seems to be founded on the *notorious celebrity* of these imaginary persons. In 1 Cor. xiii. 4, ἡ ἀγάπη may either be used in its most general sense, or it may be personified, or the article may be the index of *renewed men*. In 2 Cor. i. 17, τῇ ἐλαφρίᾳ indicates the sin of *light-mindedness*, or a well known quality inherent in human nature.

supposes to exist in the several words which he has enumerated, will be found to be in very close conformity with the nature of the article, as it has been here explained. They are *δικαιοσύνη*, Matt. v. 10, Acts x. 35, Rom. viii. 10, Heb. xi. 33, &c.; *ἀγάπη*, John v. 42, Gal. v. 6, 2 Cor. ii. 8, &c.; *πίστις*, Acts vi. 5, Rom. i. 5, iii. 28, 2 Cor. v. 7, 1 Thess. v. 8, &c.; *κακία*, 1 Cor. v. 8, Eph. iv. 31, James i. 21; *πλεονξία*, 1 Thess. ii. 5, 2 Pet. ii. 3; *ἁμαρτία*, Rom. iii. 9, Gal. ii. 17, 1 Pet. iv. 1, &c.¹

3. With respect to *Proper Names*, which, from their very nature, belong to *definite* individuals, it seems to be deducible from the practice of the best writers, that they never have the article, except where the individual has been *recently mentioned*; or when, from some cause or other, a person is of such *notoriety*, that even without previous mention he may be immediately recognised by the reader.

Obs. 4. Although the poems of Homer do not suffice to establish these points, yet their *origin* may be traced to him; and the assertion of *Heyne*, that Homer never prefixed the article to *proper names*, is altogether untenable.² The very many passages which are at variance with his opinions, he considers to be either corrupt or spurious; but it will be sufficient here to advert to the remarkable instance in *Il. A. 11*, Οὐνικα τὸν Χρύσην ἥτιμον' ἀγαστῆρα Ἀτρεΐδης. It is certainly a difficulty that Chryses is here mentioned for the first time; but he was known by all to have been the author of the pestilence just described, and the article is therefore inserted on the ground of *notoriety*.³ So in *Il. A. 532*, the article is prefixed to Τυδείδης, there named for the first time, as being the well-known antagonist of Hector. At the same time the simple circumstance of *notoriety*, which was a sufficient cause for the insertion of the article by subsequent authors, is not enough to account for the practice of Homer; but the *notoriety* must be marked by some *fact* in immediate connexion with the introduction of the name.⁴ It furnishes, however, the origin of the more enlarged usage which afterwards prevailed; and of which the New Testament supplies a variety of examples. Thus Luke i. 7, ἡ Ἐλισάβετ, renewed mention from v. 5; ii. 16, τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, from ch. i. 27; Acts i. 1, ὁ Ἰησοῦς, where, as elsewhere repeatedly, the article indicates *celebrity*. It is needless to multiply instances, which are to be met with in almost every page; and it will be merely necessary, on the part of the student, to take into consideration the various exceptions to which, as in the case of common nouns, the application of the rule is liable.⁵

Obs. 5. In the Genealogy of Jesus Christ, as given in Matt. i. 2, sqq., the use of the article is directly the reverse of the Greek practice, which would require Ἀβραὰμ γέννησεν Ἰσαάκ· ὁ δὲ Ἰσαάκ γέννησεν Ἰακώβ· ὁ δὲ Ἰακώβ κ. τ. λ. The article with the accusative represents the particle *ἃν*, which is also so rendered by the LXX. Compare 1 Chron. vi. 4, Ruth iv. 18, *et passim*. In the Genealogy by St. Luke the use of the article is strictly Greek, τοῦ being everywhere an ellipsis of τοῦ υἱοῦ.

Obs. 6. It is upon the principle of *notoriety* that the names of *Gods* and *Heroes* usually take the article, as well as the proper names of *places*. Winer indeed

¹ Winer, § 18. 1.

² Heyne on *Il. A. 11*. See also Matt. Gr. Gr. § 264.

³ Wolf ad Reizium de pros. Gr. p. 74. *Nihil dubito quin τὸν Χρύσην Poeta dixerit, ut personam fama celebrem, et auditoribus jam tum, cum primum ejus nomen audirent, notissimam.*

⁴ Middleton on the Greek Article, part i. ch. iv.

⁵ See Middleton.

observes, that although, in the New Testament, the names of *countries* and *river*, with the exception of *Αἰγυπτος* and *Μακεδονία*, seldom want the article, those of cities are occasionally anarthrous. The exceptions, however, will be found to consist chiefly, though not entirely, of cases, in which a *preposition* precedes, or there is an *enumeration*, or the *regimen* or some other ground of limitation intervenes. See Matt. ii. 13, 14, 15, iv. 25, Luke v. 17, vi. 17, xxiii. 28, Acts xiv. 21, xvi. 9, xvii. 14, 15, xx. 15; and elsewhere. In Matt. ii. 3, iii. 5, ἡ πόλις, is in all probability to be supplied before 'Ιερουσόλυμα: and in Acts xix. 26, some MSS. read ἡ; Ἐπίμω. Winer himself remarks that in Acts xvi. 10, sqq., the article is inserted six times before *Μακεδονία*, though it is again omitted, but after a *preposition*, in Acts xx. 3.¹

§ 32.—Position of the Article in concord.

Although the *Art.* is frequently prefixed to adjectives, it is always a substantive expressed or understood, conjointly with the adjective, which must be considered as forming the entire adjunct, between which and the article the participle of existence is the connecting link. Hence the position of the article in concord is by no means immaterial; and care must be taken to distinguish the *assertive* from the *assumptive* relation between an adjective and substantive. Thus ἐμὸς ὁ πατήρ and ὁ ἐμὸς πατήρ are by no means equivalent; for the former will mean *mine is the father*; whilst in the latter something is to be predicated of the person *already assumed* to be my father: as, for instance, ὁ ἐμὸς πατήρ ἀπέθανε. Hence,

Obs. 1. If the adjective be a qualifying word, belonging essentially to the substantive, supposing one article only to be employed, it must be placed immediately before the adjective: as in Matt. xxviii. 19, τοῦ ἁγίου πνεύματος. John iv. 23, ἡ ἀληθινὴ προσκυνηταί. The reason of this position is plain; for unless the qualifying adjective were placed before the substantive, the mind of the reader would rest satisfied with the sense contained in the substantive alone, without looking further; and should any limitation or explanation be required, the repetition of the article becomes necessary. In such cases, the rule invariably is that the substantive with its article should be placed first; since in such an expression as ὁ ἀγαθὸς ὁ ἄνθρωπος, the addition of ὁ ἄνθρωπος would be without meaning; and as in ὁ ἄνθρωπος there is a complete sense, if any thing more is to be assumed of the *definite* individual indicated by the article, it must be repeated. So Luke iii. 22, τὸ πνεῦμα τὸ ἅγιον. John i. 9, τὸ φῶς τὸ ἀληθινόν. vi. 13, τὸν πίνοντα ἕρπον τῶν κριθίων. What has been said respecting adjectives, is equally applicable to participles, adverbs, and prepositions with their cases, employed in the capacity of adjectives. Examples of the several cases will be found in Matt. ii. 2, ὁ σιχθὺς βασιλεὺς. iii. 7, τῆς μελλούσης ἐρχῆς. John iv. 11, τὸ ὕδωρ τὸ ζῶν. Phil. iv. 3, τῆς ἀνω κλήσεως. Rom. xi. 24, τὰ κατὰ φύσιν ἱκετόση. 2 Cor. viii. 4, τῆς διακονίας τῆς εἰς τοὺς ἁγίους. James i. 1, ταῦ φυλαῖς ταῖς ἐν τῇ διασπορᾷ. See also Matt. ii. 7, iii. 17, vi. 6, Mark iv. 31, xiii. 25, Luke i. 70, ii. 17, iii. 22, vii. 47, viii. 8, xv. 22, 23, xx. 35, John i. 46, xii. 21, Acts

¹ Middleton, *ubi supra*: and Rose's note at p. 82. Winer, § 17. 7.

xi. 22, xii. 20, xv. 23, xxiv. 5, xxvi. 4, 12, 22, Rom. iv. 11, vii. 5, 10, viii. 39, x. 5, xiv. 19, xv. 26, 31, xvi. 1, 1 Cor. ii. 11, 12, iv. 17, vii. 14, xii. 2, xvi. 1, 2 Cor. ii. 6, viii. 22, ix. 1, Gal. iv. 26, Eph. i. 10, 15, 1 Thess. iv. 10, 1 Tim. iii. 13, 2 Tim. ii. 1, James i. 9, iii. 7, 1 Pet. i. 11, iii. 3, 16, Rev. ii. 12, xiv. 17, xvi. 12, xix. 40, xx. 13.¹ Nor is this order ever violated, though the first article is sometimes omitted, inasmuch as that with the adjective is alone sufficient to correct the indefiniteness of the substantive. Thus in Acts x. 41, *μάρτυσι τοῖς προκειχυροτονημένοις*. Compare Acts x. 41, xix. 11, xxvi. 18, 22, Rom. ix. 30, Phil. i. 11, iii. 6, 1 Tim. i. 4, iv. 8, 2 Tim. i. 13, 14, ii. 10, James iv. 14, 2 John 7, Jude 4.² In 1 Tim. i. 17, the adjectives *ἀφθαρτῆς, ἀσράτῃς*, are in concord with *Θεῷ*, not with *βασίλει*.

Obs. 2. It does not appear that there is any material difference between the two forms *ὁ ἅγιος ἄνθρωπος* and *ὁ ἄνθρωπος ὁ ἅγιος*. Thus *τὸ ἅγιον πνεῦμα* and *τὸ πνεῦμα τὸ ἅγιον* are strictly equivalent in the New Testament. There may be some instances which seem to confirm the opinion, that the former is employed when the principal idea is conveyed by the adjective, and the latter when the main stress is to be laid on the substantive;³ but this is far from being the universal practice. At the same time it is not always a matter of indifference, which of the two forms is used. The former, as it is the more simple and natural, is by far the more common; the latter seems to be employed either in a sense of *limitation*, or to mark an *emphasis* or *opposition*. Although the import of *τὸ πνεῦμα*, for instance, is in general sufficiently clear, yet the addition of *τὸ ἅγιον* prevents at once the possibility of misconception; and, on the other hand, our Saviour calls himself *ὁ ποιμὴν ὁ καλὸς* (John x. 11), as opposed to him who is *μισθωτός*.⁴

Obs. 3. If the *adj.* is the predicate, or where the attribute is not assumed of the substantive, the adjective stands without the article either before or after the substantive. The first case, in which the verb is either expressed or understood, needs little illustration. Such examples as *καλὸς ὁ νόμος* (*scil. ἔστι*), continually occur; as, for instance, in Rom. ii. 13, *οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι*. In the other case, the adjective does not belong to the substantive essentially, but as it were incidentally. Thus Mark viii. 17, *ἔτι πιπωρωμένην ἔχει τὴν καρδίαν ὑμῶν*, i. e. *ὅστις εἶναι πιπωρωμένην*. Acts xxvi. 24, *μεγὰλῃ τῇ φωνῇ ἔφη*, the voice, with which he spoke, was loud; not that his voice was naturally loud. 1 Cor. x. 3, *πάντες τὸ αὐτὸ βρώμα πνευματικὸν ἔφαγον*, καὶ π. τ. α. *πίμα πν. ἔπινον*, the meat and drink, of which they all partook, had a spiritual import. So also with prepositions and their case; as in Matt. iii. 4, *ἔρχι τὸ ἵδρυμα αὐτοῦ ἀπὸ περιχρῶν καμήλου*, the clothing, which he wore, was of camel's hair. Compare John v. 36, Acts xiv. 10, Rom. ix. 3, 1 Cor. x. 18, xi. 5, 2 Cor. vii. 7, Eph. i. 15, ii. 11, Col. i. 4, 1 Tim. vi. 17, Heb. vii. 24, 2 Pet. i. 19. The distinction between this kind of construction, and that with the article repeated, is readily apparent. For example, to render *ὁ βασιλεὺς ὁ μέγας ἀπὸθανε*, the King, who is great, is dead, would be nonsense. It should seem however that Winer and others have never seen the distinction clearly.⁵ In Luke xii. 12, the true reading is, unquestionably, *τὸ γὰρ ἅγιον πνεῦμα*; and in 1 John v. 20, many MSS. read *ἡ ζωὴ ἡ αἰώνιος*, as in cc. i. 2, ii. 25. The clause *κατὰ δύναμιν Θεοῦ*, in 2 Tim. i. 8, belongs to

¹ In Heb. ix. 1, if *ἅγιον* and *κοσμικὸν* are both adjectives, it is the latter which must be taken substantively; but, probably, it is the Rabbinical noun *הקדש*, which signifies furniture. See Middleton ad loc. and Buxtorf's *Lex. Talm.* p. 2006. Otherwise the sense must be, *Its sanctuary was kosmikon*, according to *Obs. 3.*

² Middleton on the Gr. Article; Pt. i. ch. viii. Winer, § 19. 2, 4.

³ See Hermann, Hym. Hom. p. 4, and on Soph. Trach. 736.

⁴ Middleton, *ubi supra*.

⁵ Middleton, *ubi supra*. Compare Winer, § 17. 2, and 19. 2. Alt, p. 277, in *Ad- lendis*.

the verb *συγκαταβάθηναι*, and care should be taken not to confound this and similar examples with those which depend upon the principle under consideration.

§ 33.—*The Article as a Pronoun.* (BUTTM. § 126.)

1. Of the Homeric use of the article, in the sense of the *pron.* οὗτος, there is one unequivocal example in the New Testament; but it occurs in a quotation from Aratus (Phœn. 5.) in Acts xvii. 28, τοῦ γὰρ γένος ἐσμέν.

2. In divisions with ὁ μὲν, ὁ δὲ, the pronominal sense is very frequent; as in Acts xvii. 32, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, κ. τ. λ. See also Matt. xiii. 23, xxii. 5, 6, Acts xxviii. 24, Rom. ii. 7, 8, Gal. iv. 23, Phil. i. 16. Without ὁ μὲν preceding, ὁ δὲ, and, in the plural, οἱ δὲ, constantly occur. Thus Matt. ii. 5, ὁ δὲ εἶπε αὐτῷ. xxi. 29, ὁ δὲ ἀποκριθεὶς εἶπε: and so *passim*. Compare also Matt. ii. 14, iv. 20, xv. 25, 27, 34, xix. 17, Mark iii. 4, xii. 14, Luke v. 33, 34, John xix. 29, *et alibi*.¹

Obs. 1. In Matt. xxviii. 17, οἱ is evidently employed in the sense of *τινὲς*. There is a similar passage in Xen. Anab. i. 5. 13, ὅστις καί τις ἐκπεσλῆχθαι, καὶ εἰς Μινῶνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἴστανται ἀπερῶντες. See also Ælian. V.H. iii. 35, Lucian. Timon. p. 68.²

Obs. 2. Instead of ὁ δὲ, it frequently happens that ὁ μὲν is followed by some other word, as ἄλλος, ἴτις, &c. Thus in Matt. xvi. 14, οἱ μὲν Ἰωάννην, ἄλλοι δὲ Ἡλίαν, ἴτις δὲ Ἰερουσαλὴν. Compare Matt. xii. 5. Sometimes *ὁ μὲν*—*ὁ δὲ* is substituted; as in Matt. xxi. 35, ὁ μὲν ἵδραν, ὁ δὲ ἀπίκτιναν. 1 Cor. xi. 21, ὁ μὲν πίνει, ὁ δὲ μεθύει. So Matt. xxv. 15, Luke xxiii. 33, Acts xxvii. 44, Rom. ix. 21, xiv. 5, 2 Cor. ii. 16. Also *ὁ μὲν*, ἄλλος *δὲ*. Thus Matt. xiii. 4, 5, ὁ μὲν ἵκισι παρὰ τὴν ὁδὸν, ἄλλοι δὲ ἐν τῇ πετρῶδι. 1 Cor. xii. 8, ὁ μὲν δίδεται λόγος σοφίας, ἄλλοι δὲ λόγος γνώσεως, ἴτις ἢ πίστις, ἄλλοι δὲ χαρίσματα ἰαμάτων, ἄλλοι δὲ ἰσχυρήματα δυνάμεων, ἄλλοι δὲ προφητεία, ἄλλοι δὲ διακρίσεις πνευμάτων, ἴτις δὲ γίνη γλωσσῶν, ἄλλοι δὲ ἰερηνία γλωσσῶν. Compare v. 28; where, in a like enumeration, οὗ μὲν πρῶτον is followed by διούτερον, τρίτον, and ἑρῆματα. In Rom. xiv. 2, ὁ δὲ answers to *ὁ μὲν*, but in this instance the article *ὁ* has an adjunct in the participle *ἰσθίων*.³

Obs. 3. Besides the above methods of marking *partition* or *division*, other usages are adopted in the New Testament, which it may be proper to notice in this place.

1. Of these the most remarkable is the form *οἱ καὶ οἱ*, with or without the article; as in Matt. xxiv. 40, 41, xx. 21, xxvii. 38, Mark x. 37, Gal. iv. 22. It is to be observed, however, that although in these instances the omission or insertion of the article is obviously a matter of indifference, still *ὁ οἱ* is never employed except with reference to *some one other person or thing*; and where three or more are in question the article is omitted. Thus in Mark

¹ Winer, § 20. 1, 2. Alt, § 22, a. 9.

² Schol. ad Lucian. l. c. ὁμοία ἡ σύνταξις αὐτῇ ἢ ἐν ἱερῶ τοῦ εὐαγγελίου Ματθ. ἐν γράφῃ, τῇ οἱ δὲ ἰδόντας· ἀντὶ γὰρ τοῦ τινὲς τὸ οἱ κεῖται. See Kuinoel on Matt. xxviii. 17.

³ Winer and Alt, *ubi supra*; Georg. Hierocr., p. 109.

iv. 8, 20, ἴθριν ἰν τριάκοντα, καὶ ἰν ἑξήκοντα, καὶ ἰν ἑκατόν. We find *ὁ* used for *one of two* in Luke xxiv. 18. Compare Mark xiv. 10. In cases where there is no division, the article is never inserted, except where there is *renewed mention*, or some kind of reference. See Matt. xxv. 18, Rom. v. 15, 1 Cor. iv. 6, x. 17, xii. 11, Phil. ii. 2, 1 Thess. v. 11.¹ With respect to the form itself, some have regarded it as founded upon the Hebrew idiom, which will be found in Exod. xvii. 12, Levit. xii. 8, xv. 15, 1 Sam. x. 3, and elsewhere.² It is, however, closely allied to the expression *ὁ* μὲν—*ὁ* δὲ, which occurs in Aristot. Ethic. vi. 1, Rhet. ii. 20.³

2. In other places of the New Testament *ὁ* is followed by ἵτινος or by ἄλλος. Luke vii. 41, ὁ *ὅς* ὠφίλει δηάρια σιντηκάζει, ὁ δὲ ἵτινος σιντηκάζει. Rev. xvii. 10, ὁ *ὅς* ἵσται, ὁ ἄλλος οὐκ ἔλθει. See also Luke xvi. 13, xvii. 34, 35, xviii. 10. There is a peculiarity in Matt. vi. 24, where the article is omitted before ἵνος, and supplied before ἵτινος. May not the preposition in the compound verb ἀνθίσταται account for the omission?

3. In Phil. i. 15, τινὲς μὲν, —τινὲς δὲ answers the purpose of a division.

Obs. 4. An example of the use of the article in the sense of a *relative* pronoun, which it frequently bears in Homer and the Ionic and Doric writers, and sometimes in the Tragedians, has been erroneously supposed to exist in Acts xiii. 9, Σαῦλος, ὁ καὶ Παῦλος. The participle *ὤν*, or *ληγόμενος*, is here undoubtedly understood. A more likely instance would have been the expression ὁ *ἦν*, which forms part of the indeclinable title of Christ in Rev. i. 4. Here however the article is applied to *ἦν*, as if it were a participle of the perfect tense; and it is a peculiarity which, like many others in the *Apocalypse*, it is impossible to reconcile to the Greek usage. In these cases, however, as in most instances where it is joined with a participle, its original relative import is distinctly traced, and indicates the principle that the article is in fact a *relative* and not a *demonstrative* pronoun, of which the relation is explained by some adjunct annexed to it by means of the participle of existence. This relation may be more or less obscure according to circumstances; but it has been seen that a reference is always at least implied to some object, which, though perhaps not previously expressed, has occupied the mind of the writer. Some indeed have thought that the accent is the only distinction between the relative and the article, at least in the Ionic writers; but this is merely a distinction which must be at once rejected as arbitrary and unphilosophical.⁴ Its nature, as the *subject* of an *assumptive* proposition, explains the reason why it is prefixed only to nouns, adjectives, or their equivalents, viz. participles, and verbs of the infinitive mood; for it is plain that the word associated with it must be such, that the insertion of *ὤν* is admissible without forming a double proposition. Thus, if an *assertion* is made, that ὁ ἵσται—, the vacancy could not be filled up by *περιπατεῖ*: and the same is true, if, instead of an *assertive* proposition, *He is*, we take an *assumptive* one, *He being*. We can therefore only say, ὁ φιλόσοφος, ὁ σόφης, ὁ περιπατῶν.⁵

§ 34.—Pronouns. (BUTTM. § 127.)

1. Between οὗτος and ὅδε, the distinction seems to be, that the former refers to what immediately *precedes*, and the latter

¹ See Middleton on Phil. ii. 2, 1 John v. 7, 8.

² Vorstius de Hebraism. c. 7, p. 180.

³ Winer, § 26. 2. Alt, Gram. N. T. § 45, 4. Fischer ad Leusden, de Dial., p. 35.

⁴ See the Lexicons of Schleusner and Passow under ὁ, ἦ, ἑ.

⁵ Middleton, pt. i. ch. 2.

to what *follows*. Thus, Matt. vii. 12, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται, referring to the *foregoing* precept. Acts xv. 23, γράψαντες ταῦδε, viz. the *subjoined* letter. This is, however, so far from being an invariable usage, that exceptions continually occur. In Luke x. 39, τῇδε refers to *Martha*, mentioned in the *preceding* verse; and in Acts iv. 11, οὗτος refers to Χριστοῦ, not to Θεός, which immediately precedes.

In other connexions, οὗτος refers to a *more distant* object, ὅδε to a *nearer* one; but ἐκεῖνος refers to what is *remote* or *absent*. Luke xvi. 25, ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος τὰ κακὰ ὁμοίως· νῦν δὲ ὁὗς (Lazarus, the *nearer* object) παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. Acts xv. 11, πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνα (scil. τὰ ἔθνη, v. 7).

Obs. 1. Some have referred αὐτῇ in Acts viii. 26 to the substantive *ἄνθρωπος*, but it belongs more probably to *ῥάββιν*. There is also another doubtful case in 1 John v. 20, οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνιος. It is here doubted whether the reference is to *God the Father* or to *Christ*; but since ἡ ζωὴ αἰώνιος is a term which St. John invariably uses of Christ, and the true grammatical construction requires such a reference, there can be no solid reason for violating the rule.

Obs. 2. As the demonstrative pronoun, so the relative sometimes refers to a *remote* noun. Thus, in 1 Cor. i. 8, ὅς, must refer to Θεός in v. 4. See also 2 Thess. ii. 9, Heb. v. 7, ix. 2, *et alibi*.¹

2. The *senses*, in which the pronoun αὐτός is commonly used, having been already noticed (§ 15. 2), it remains to subjoin the following observations on the *demonstrative* pronouns in general:—

Obs. 3. When the verb is separated from its case by a parenthesis, or after a proposition beginning with a relative, the demonstrative pronoun is frequently *redundant*. John xv. 2, πᾶν κλήμα ἐν ἡμοῖς μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό. Acts iv. 10, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ὃν ὑμεῖς ἰσταυρώσατε, ἐπεύχεσθε κ. τ. λ. Compare Acts ii. 22, 23, 36, v. 30, 31, vii. 35, 40, x. 38, sqq., and elsewhere.

Obs. 4. Frequently the pronoun is repeated for the sake of emphasis, as in Matt. vi. 4, καὶ ὁ πατήρ σου ὁ βλάσφημον ἐν τῷ κρύπτῳ, αὐτός ἀποδώσει σοι ἐν τῷ φανερῷ. xxiv. 13, ὁ δὲ ὑποκρίνας εἰς τίλους, οὗτος σωθήσεται. Mark vii. 15, τὰ ἐκπορεύόμενα ἀπ' αὐτοῦ, ἐκὼς ἵσται τὰ κρινόμενα τὸν ἄνθρωπον. Compare v. 20, 1 Pet. v. 10.²

Obs. 5. Before and after participles, the demonstrative pronoun is frequently *redundant* without a parenthesis; as in Matt. iv. 16, τοῖς καθ' ἑαυτοὺς ἐν χόρτῳ καὶ σιτῇ θανάτου, φῶς ἀνίσταται αὐτοῖς. v. 40, τῷ θίλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἔφης αὐτῷ καὶ τὸ ἱμάτιον. Compare also Acts i. 21, 22, James i. 25, Rev. ii. 7, 17, vi. 4. Sometimes αὐτός is twice added; as in Matt. viii. 1, κατέβαντι δὲ αὐτῷ ἀπὸ

¹ Winer, § 23. 1. Alt, Gram. N. T. § 41. 1.

² Winer, § 23. 3.

τοῦ ἔρους, ἡκολούθησαν αὐτῷ ὄχλοι πολλοί. Mark v. 2, ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθίως ἀπήντησεν αὐτῷ ἄνθρωπος. Add Matt. viii. 5, 23, 28, xxvi. 71, Mark ix. 28.

Obs. 6. With the infinitive also, the pronoun is in like manner pleonastic. Thus 2 Cor. ii. 1, ἔπειτα δι' ἡμῶν τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. Of a like character is the use of a pronoun before the particle ἵνα, or ὅτι, when the following sentence is emphatic; as in Acts ix. 21, εἰς τοῦτο ἐληλύθει, ἵνα διδόμενος αὐτοὺς ἀγάγῃ εἰς τοὺς ἀρχιερεῖς. So xx. 29, xxiv. 14. The usage is especially prevalent in the writings of St. John and St. Paul. See John vi. 29, xv. 8, Rom. vi. 6, xiv. 9, 1 Cor. i. 12, xv. 50, 2 Cor. ii. 9, v. 14, x. 7, 11, Eph. vi. 22, Phil. i. 6, 25, 1 Tim. i. 9, 1 John i. 5, ii. 3, 6, iii. 8, 16, 19, iv. 13, 17. Compare 1 Pet. iii. 9.¹ Sometimes the neuter plural ταῦτα is used with reference to a single object; as in John xv. 17, ταῦτα ἐντίλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 3 John 4, μιζοῦσιν αὐτὸν οὐκ ἔχω χαρὰν.²

Obs. 7. Instead of repeating the relative, the demonstrative pronoun is frequently used in continuation of a proposition beginning with a relative; as in Acts iii. 13, ὁ θεὸς ἰδοῦσιν Ἰησοῦν, ὃν ὑμεῖς παρεδόκατε, καὶ ἠνέσασθε αὐτόν. 1 Cor. viii. 6, ἡμῖν εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. So 1 Pet. ii. 22, 2 Pet. ii. 3, Rev. xvii. 2. Compare Ps. lxxxviii. 5, LXX. Very similar also is Rev. ii. 18, τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ βιβάνῳ (ἰσὶ).

Obs. 8. The demonstrative pronoun even follows the relative in the same proposition; as in Mark i. 7, οὐκ εἰμι ἱκανὸς λύσαι τὸν ἵμάντα τῶν ὑποδημάτων αὐτοῦ. Mark vii. 25, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts xv. 17, Rev. viii. 2. The same construction obtains with other pronouns; as in Mark xiii. 19, ὧς εἴπω, οἷα οὐ γίγνεται τοιαύτη ἀπ' ἀρχῆς κτίσεως. Also with adverbs; as in Mark vi. 55, ὅπου ἦκουον ὅτι ἐκεῖ ἵσται. So Rev. xii. 14, xvii. 9. To this head have also been referred, but incorrectly, Matt. iii. 12, Gal. iii. 1. For similar examples in the LXX, see Exod. iv. 17, Levit. xvii. 5, Josh. iii. 4, Judg. xviii. 5, 6, 1 Kings xiii. 10, 25, 2 Kings xix. 4, Nehem. viii. 12, ix. 19, Joel iii. 7, Baruch ii. 17, Judith v. 19, x. 2, xvi. 3, 3 Esdr. iii. 5, iv. 54, vi. 32.

Obs. 9. It is also to be remarked, that a demonstrative pronoun is often found at the beginning of a new clause, in which a relative would rather have been expected. Thus in Luke ii. 36, ἢ Ἄννα πρόφητις· αὕτη προβιβηκυῖα κ. τ. λ. John i. 6, ἐγένετο ἄνθρωπος, ὄνομα αὐτῷ Ἰωάννης. Acts x. 36, εὐαγγελιζόμενος ἐξήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων κύριος. In this last example, however, as in Acts viii. 26, the clause may be considered as a parenthetical observation. Although the usage is common in Hebrew, it is also found in the later Greek writers. See Ælian. V. H. xii. 18, Strabon. viii. 371, Philostr. Soph. i. 25.³

Obs. 10. By means of the demonstrative pronoun, two propositions, of which one contains the verb εἰμι, and the other a relative, are sometimes contracted into one; as in Luke xvi. 2, τί τοῦτο ἀκούω περὶ σοῦ, i. e. τί (ἵσται) τοῦτο, (οὗ) ἀκούω. 2 Pet. iii. 1, ταύτην ᾗδ' διωτὴραν ὑμῖν γράφω ἵστωσιν, for αὕτη ἵσται ἡ διωτὴρα ἱστωσὶν, ἢ γράφω.

Obs. 11. With respect to the use of these pronouns in the New Testament, it may also be observed that—1. αὐτός is sometimes put with καί, as *et is* or *isque* in Latin, in the sense of *and indeed*, and *that too*; as in Luke vii. 12, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ· καὶ αὕτη χεῖρα, and *she too a widow*; i. e. in addition to her other sufferings. 1 Cor. vi. 6, ἀδελφοί μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο τί ἀπιστώ. 8, ἀδικεῖτε καὶ ἀποστρεφῆτε, καὶ ταῦτα ἀδελφοί. Add 1 Cor. ii. 2, Eph. ii. 8, Phil. i. 28. And, 2. The neuter accusatives τοῦτο and ταῦτα are used adverbially, with κατὰ or διὰ

¹ Winer, §§ 22. 4, 23. 4. Alt. Gram. N. T. § 38. 2.

² Winer, *ubi supra*.

³ Winer and Alt, *ubi supra*; Ast ad Plat. Polit. p. 551. Götting ad Callim. p. 19. Poppo ad Xen. Cyr. p. 478. Bornemann ad Xen. Conv. p. 196.

understood, as in Heb. x. 33, τοῦτο μὲν, — τοῦτο δέ, *on the one hand and on the other*. Compare Herod. i. 30, iii. 132, Lucian. Nicor. 16. Again, in 2 Pet. i. 5, καὶ ἐν τούτῳ δέ, *and for this very cause*.¹

Obs. 12. In Hebrew the pronoun sometimes refers to a noun expressed in the succeeding sentence; and a like usage has been pointed out with αὐτός in two passages of the New Testament. These are, Matt. xvii. 18, ἐπιστήμην αὐτῷ ἰσχυρῶς. Acts xii. 21, ἰδημυγῶν πρὸς αὐτούς. In the first passage, however, αὐτῷ may be readily referred to the dæmoniac as the dæmon, which are so frequently interchanged in the Gospels, that no support can be drawn from the parallel place of Mark ix. 25, to the proposed interpretation; and in the latter, αὐτούς refers more properly to the deputies from Tyre and Sidon, mentioned in the preceding verse, than to ὄχλος in the following.

Obs. 13. The pronoun αὐτός is sometimes interchanged with ἐν, as in Matt. xiii. 37, Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀποστόλους πρὸς αὐτήν, ποσάκις ἠθίλυνα ἐπισυναγαγὼν τὰ τέκνα σου. Compare Rev. xiii. 23, 24. Thus also a general turn is given to the words of Elizabeth in her address to Mary, in Luke i. 45, καὶ μακαρία ἡ πιστεύουσα, ὅτι ἔσται τελείωσις τοῖς λελελεγμένοις αὐτῇ παρὰ Κυρίου. Such transitions, which seem to originate in the fervour of a writer, who is more intent upon the importance of his subject than the accuracy of his language, are very common in Hebrew.²

Obs. 14. The reflexive pronoun ἑαυτοῦ is frequently put for the other personal pronouns compounded with αὐτός. Thus, for the 2 pers. sing. in John xviii. 34, ἐγὼ ἑαυτοῦ σὺ ταῦτο λέγεις; for the 1 pers. plur. in Acts xxiii. 14, ἀναθίματι ἀναθίματι μιν ἑαυτούς; and for the 2 pers. plur. in Phil. ii. 12, τὴν ἑαυτῶν σωτηρίαν καταργήσθε. See also Matt. iii. 9, xxii. 39, xxiii. 31, John xii. 8, Acts xiii. 46, Rom. viii. 23, xiii. 9, 1 Cor. xi. 31, 2 Cor. i. 9, x. 12, 1 Thess. ii. 8. So, in Latin, Ovid. Epist. Heroid. v. 46, *Miscuitus lucrymas mæstus uterque suas*.

Obs. 15. The reflexive pronoun is also put for ἀλλήλων, as in Col. iii. 16, διδάσκατοι καὶ νοῦθιτούντες ἑαυτούς. 1 Thess. v. 13, εἰσπνύετε ἑν ἑαυτοῖς. See also 1 Pet. ii. 8, 10.³

3. The pronoun indefinite τις is either used alone, or with a substantive in the same case, or followed with a genitive (§ 41. 3), in the sense of *some one*, *a certain one*, *any one*, *something*, or *any thing*. Thus in Matt. v. 23, κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ. ix. 3, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς. xii. 47, εἶπε δὲ τις αὐτῷ. Acts ix. 36, ἐν Ἰόππῃ δὲ τις ἦν μαθητρία. Add Matt. xi. 27, xii. 19, xxi. 3, xxii. 46, Mark viii. 26, xi. 13, Luke xxii. 35, Acts ix. 2, xvii. 20, xxvii. 8, 44, 1 Cor. ix. 22, 2 Pet. iii. 16, *et alibi*.

Obs. 16. The cases are constantly omitted before *genitives taken partitively*. Thus in Matt. xxiii. 34, ἐξ αὐτῶν ἀποκτενύετε καὶ σταυρώσιντε, *scil.* *τινας*. John xvi. 17, εἶπον οὖν ἐκ τῶν μαθητῶν. Add Luke xxi. 16, Rev. ii. 10, xi. 9. Of the omission of τις in the nominative, see § 37. 7. *Obs.* 17.

4. In the New Testament the use of the possessive pronouns

¹ Winer, § 21. 2. *Obs.* 3.

² Alt, Gr. N. T. § 37. 4.

³ Winer, § 22. 5. Alt, § 39. Georgi Hierocrit. i. 3. 30. Viger de Idiot. p. 115. n. 7, and Herm. and Zeun. *ad loc.* Passov. Lex. in v.

is far less common than that of the genitive of the personal pronouns; and the position of these last is very frequently before the noun, even where there is no apparent emphasis to account for the departure from ordinary usage. (See § 44. 6. *Obs.* 20.) The practice is particularly observable in St. Luke and St. Paul. See Luke vi. 47, xi. 17, xii. 18, 30, 35, xv. 30, xvi. 6, xix. 35, Rom. xiii. 11, 1 Cor. viii. 12, ix. 11, 27, xi. 24, Eph. ii. 10, Phil. ii. 2, Col. ii. 5, iv. 18, 1 Thess. i. 3, iii. 10, 13, 2 Thess. ii. 17, iii. 5, 1 Tim. iv. 15, 2 Tim. i. 4, iii. 10, Tit. i. 15. It is often found also in St. John, and, though less frequently, in the other writers. Compare Matt. v. 16, vi. 4, 17, xix. 21, Mark ii. 9, John ii. 23, iii. 19, 21, 23, iv. 34, 47, ix. 11, 21, 26, xi. 32, 48, xii. 40, 1 John iii. 20, Rev. ii. 19, iii. 1, 2, 8, 15, x. 9, xiv. 18, xviii. 5.

Obs. 17. The possessive pronoun is sometimes expressed by means of a periphrasis, formed by the preposition *κατὰ* with an accusative of the personal pronoun: as in Acts xvii. 28, *τοῖς τῶν καὶ ἡμᾶς ποιητῶν*. xviii. 15, *νόμου τοῦ καὶ ἡμᾶς*. Eph. i. 15, *τῇ καὶ ἡμᾶς πίστιν*. So Ælian, V. H. ii. 42. *ἡ κατ' αὐτὸν ἀρετή*. Dion. Hal. ii. 1, *οἱ καὶ ἡμᾶς χεῖροι*.¹

§ 35.—*The Article with Pronouns, πᾶς, &c.* (BUTTM.
§ 127. Text, 5, 6.)

1. With the demonstrative pronouns *οὗτος, ὁδὲ, ἐκεῖνος*, the noun, to which they are joined, takes the article in both numbers, because the identity of the noun and pronoun is *assumed*, and in no case can the sense be more definite and restricted. Matt. iii. 1, *ταῖς ἡμέραις ἐκείναις*. 9, *τῶν λίθων τούτων*. James iv. 3, *τῇνδε τὴν πόλιν*.

Obs. 1. A single MS. has *βλέπεις ταύτην γυναῖκα*, in Luke vii. 41: and the only other exceptions are cases of numerals and proper names. See § 27. 2. *Obs.* 7. 3. and § 31. 3. If, on the other hand, the identity is asserted, i. e. if the pronoun is the subject, and the noun the predicate, of a sentence, the article, unless the sense be otherwise restricted, is omitted: as in Rom. ix. 8, *ταῦτα τίνα τοῦ Θεοῦ*, *These are the children of God*. Compare Luke i. 36, xxi. 22, John iv. 18, 54, Gal. iii. 7, iv. 24, 1 Thess. iv. 3.²

Obs. 2. In Matthew, Mark, Luke, and St. Paul's Epistles, *οὗτος* stands before the noun, and in St. John after it, with some few exceptions: but *ἐκεῖνος* usually follows the substantive, unless when a preposition occurs.³

2. When *πᾶς* or *ἅπας* is used in the singular to signify the

¹ Winer, § 22. 7. Alt, § 40. Lobeck ad Phryn. p. 441.

² Middleton on Gr. Art. ch. vii. § 5, 6. Winer, § 17. 9.

³ Gersdorf's Beiträge zur Sprach-characteristik der Schriftsteller des N. T. p. 434.

whole of any thing, the substantive takes the article; but when *every individual* of a species is intended, it is *anarthrous*, since no definite individual can, by the nature of the case, be meant. Thus Matt. xxi. 10, *πᾶσα ἡ πόλις*, the *whole city*; iii. 10, *τῷ δένδρον*, *every tree*. Compare Matt. vi. 29, xiii. 47, Mark iv. 1, Luke ii. 1, iii. 5, John ii. 10, Acts iii. 23, 2 Tim. iii. 16. In Eph. iv. 31, *πᾶσα πικρία* may be rendered *every species of bitterness*. So Acts xxiii. 1, 2 Cor. ix. 8, James i. 2, 1 Pet. i. 15.

Obs. 3. There can be little doubt that *πᾶσα ἡ οἰκοδομή*, in Eph. ii. 21, is the true reading, though sanctioned by the smaller number of MSS., since the omission of the article would be a solæcism; and in Eph. iii. 15, *πᾶσα πατριὰ* is *every family*. Since *ἰσχυρίσμα* is a neuter noun, *ἡ πόλις* may possibly be understood in Matt. ii. 3, though proper names are a constant reason of variation in the use of the article (§ 31. 3). It is probable also that in Acts ii. 36, *οἶκος Ἰσραὴλ* may be regarded as a single proper name. The article is also rejected by the same expression in Matt. x. 6, xv. 24, contrary to the correct usage, which is nevertheless adopted in Heb. viii. 8, 10. A similar diversity prevails in the LXX, and the Hebrew would correctly omit the article. Compare 1 Sam. vii. 2, 3, Nehem. iv. 16.

Obs. 4. When a participle is used instead of a noun, the article is inserted after *αὐτός* in the sense of *each individual*; as in Matt. v. 22, 28, *πᾶς ὁ ἐργιζόμενος*, *πᾶς ὁ βλάπτον*. See also Luke vi. 47, xviii. 14, John iii. 20, vi. 40, Act xi. 39, Rom. ix. 33, 1 Cor. ix. 25, Gal. iii. 15, 1 John ii. 23, *et alibi*. The reason is that the article is required to give the participle the force and nature of a substantive; and the expressions are evidently equivalent to *πᾶς ὅστις ἐργίζεται*, *ὅστις βλάπτει*, &c. &c. See below § 42.¹ In Luke xi. 4, the case is somewhat different, since *ἐφίλονται* retains its participial character. Some copies, however, insert *τῷ*.

Obs. 5. In the plural, *πάντες* is almost always accompanied by the article in the New Testament.² When the noun has a distinct reference, the law of usage is obvious; and in those cases where it may be apparently indefinite, it will often happen that a whole class is intended, which will equally account for its insertion. Examples are Matt. ii. 4, *πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς*, i. e. all who were members of the Sanhedrim; xi. 13, *πάντες οἱ προφῆται*, the *Prophets* of the Old Testament; Rom. i. 5, *πᾶσι τοῖς ἔθνεσι*, all the *nations* of the world; Luke xiii. 27, *πάντες οἱ ἐργάται*, all the *workers*, namely of the class indicated by the genitive *τῆς ἐδελείας*, which follows. On the other hand, the article is omitted in Rom. v. 12, *πάντας ἀνθρώπους*, all *men*, i. e. without exception or limitation; and it is also remarkable that, in a great majority of cases, the word without the article is *ἀνθρώποι*.

Obs. 6. The position of the article is commonly between *αὐτός* and the substantive. There are, however, some few exceptions in the New Testament, in which *αὐτός*

¹ Middleton, *ubi supra*; and in his notes to the several passages cited. Winer, § 17. 10. Gersdorf's Beiträge, pp. 374. sqq.

² Gersdorf's Beiträge, p. 386. He observes that the few exceptions are, for the most part, suspected readings. There exists, however, no doubt respecting Luke xiii. 4, Acts xvii. 21, xix. 17, xxii. 15, Rom. v. 12, 18, 1 Thess. ii. 15, 1 Tim. ii. 4, Tit. iii. 2. Matthiæ's notice respecting the use of *αὐτός* with the article is extremely brief, and he has not adduced a single example from any classical writer: but the different usages are abundantly illustrated by Bishop Middleton and his recent Editor, Mr. Rose. See Matt. Gr. Gr. § 265.

follows, and still fewer in which it is between the article and substantive. Of the latter usage, Acts xix. 7, xx. 18, Gal. v. 14, 1 Tim. i. 16, are perhaps the only instances: for the former, see Matt. xxv. 29, Luke vii. 35, John xvii. 10, Acts vi. 26, viii. 40, 1 Cor. vii. 17, xiii. 2, xv. 7, 2 Cor. i. 1, xiii. 2, 12, and elsewhere. In such phrases as οὗτοι πάντες, τᾶντα πάντα, the article is regularly omitted; as in Mark x. 20, Luke vii. 18, Rom. viii. 37.¹

Obs. 7. The construction of ὅλος is precisely similar to that of πᾶς. A substantive, being without reference, requires the article; and *vice versâ*. John vii. 23, ὅλον ἄνθρωπον, *an entire man*. Rom. viii. 36, ὅλην τὴν ἡμέραν, *the whole day*.

3. It is seldom that ἕκαστος is used as an adjective in the New Testament. When so employed, it is always without the article; as in Luke vi. 44, ἕκαστον δένδρον. John xix. 23, ἐκάστῳ στρατιώτῃ. Heb. iii. 13, καθ' ἑκάστην ἡμέραν.² In other Greek writers the article is sometimes inserted; but in cases where the noun has a definite reference. It is only once (Matt. xxvi. 18.) that δεῖνα occurs in the New Testament, and of course with the article. With τοιοῦτος the article is employed to designate a person or thing marked by some specific quality or appurtenance, which has been previously mentioned or implied. Thus Mark ix. 37, τοιούτων τῶν παιδῶν, *such children as those* before them. In 2 Cor. xii. 2, 3, the reference is to ἄνθρωπον as limited by the words ἐν Χριστῷ. When *such an one*, or *any such*, is intended, the article is omitted, as in Mark vi. 2, ix. 8, Acts vi. 24, 1 Cor. xi. 16, and elsewhere.

4. In the employment of ἄλλος, πολὺς, αὐτὸς, &c. the New Testament usage is similar to that of the classical Greek. Thus ἄλλος is simply *another*; ὁ ἄλλος, *the other, the remaining one of two*; οἱ ἄλλοι, *the others, the rest*. Compare Matt. iv. 21, v. 39, John xx. 25.

Obs. 8. In John xviii. 15, some MSS. omit the article, and Griesbach has marked it as *possibly spurious*; but the weight of authority is greatly in favour of its being genuine. It is highly probable that there was some peculiar connexion between the two Apostles, Peter and John; so that after the mention of the former, ὁ ἄλλος μαθητὴς would in early times be readily understood to designate the latter. The same expression recurs in John xx. 2, 3, 4, 8; nor does the addition in the first of these verses render the explanation above given unnecessary.³

Obs. 9. In many texts of the New Testament οἱ πολλοὶ is used in a sense equivalent to πάντες, so as to denote the *bulk* or *generality of mankind*, or the *collective body of Christians*; as in Rom. v. 15, 19, compared with vv. 12, 18. See also Rom. xii. 5, 1 Cor. x. 17, *et alibi*. It may mean also a *definite multitude*, as *the many with whom the disciples were acquainted*, in 2 Cor. ii. 17. In Heb. ix. 28, Bentley

¹ Gersdorf, p. 447.

² Winer, who cites Orellius ad Isocr. Antid. p. 255, sqq.

³ Middleton ad locum.

would supply the article before *πολλῶν*; but the conjecture is devoid at once of all authority, and as unnecessary to the sense of the passage as in Matt. ix. 2. xxvi. 28, Mark x. 45, Heb. ii. 10.¹

Obs. 10. With respect to *αὐτός* it is sufficient to remark, that, whenever in the New Testament it is joined to a substantive in the sense of *ipse*, the article is always inserted. Thus John xvi. 27, *αὐτός ἐστι πατήρ*. Rom. viii. 26, *αὐτὸ τὸ πνεῦμα*. 1 Thess. xiv. 16, *αὐτός ἐστι κύριος*. The exception in Luke xxii. 42, is a proper name. In other writers, where the emphasis is not so distinctly marked, it is frequently omitted.²

§ 36.—Of the Neuter Adjective. (BUTTM. § 128.)

Adjectives and participles are used in the neuter, singular or plural, with the article, to express a *collective whole*, which might equally be expressed by the masculine or a substantive. Thus 1 Cor. i. 27, *τὰ μωρὰ, τὰ ἀσθενῆ, τὰ ἰσχυρὰ, τὰ ἀγενῆ τοῦ κόσμου*, the foolish, the weak, &c., portion of the world; to whom the Apostle opposes *τοὺς σοφοὺς*. 2 Thess. ii. 6, *τὸ κατέχον*, the restraining power, which is generally supposed to indicate the Roman Empire. Heb. vii. 7, *τὸ ἑλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται*, i. e. *inferiors are blessed by their superiors*. (Thucyd. iii. 11, *τὰ κράτιστα ἐπὶ τοὺς ὑποδεεστέρους ξυνεπῆγον*.) 1 John v. 4, *πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον*.³

Obs. 1. Thus also the article is a frequent annexation to adjectives of the neuter gender, when used to indicate an attribute or quality in its general and abstract idea.⁴ Examples are Luke vi. 45, *τὸ ἀγαθόν, τὸ πονηρόν*. Rom. i. 19, *τὸ γνωστόν*. ii. 4, *τὸ χρηστόν*. In the plural *τὰ ἀόρατα*.

Obs. 2. Instead of agreeing with its substantive, a neuter adjective with an article is frequently followed by a substantive in the genitive, to which it seems to bear the relation of a *part* to its *whole*. Thus 2 Cor. iv. 17, *τὸ ἑλαφρὸν τῆς θλίψεως*, i. e. *ἑλαφρὰ θλίψεως*. Phil. iii. 8, *τὸ ὑπερέχον τῆς γνώσεως*, i. e. *ὑπερέχουσας γνώσεως*. Heb. vi. 17, *τὸ ἀμιτάδιον τῆς βουλῆς αὐτοῦ*, i. e. *ἀμιτάδιον βουλῆς*. It is less frequent that the genitive singular of a masculine or feminine substantive is preceded by an adjective in the neuter plural; but there is an example in 2 Cor. iv. 2, *τὰ κρυπτὰ τοῖς αἰσχύνης*.⁵

Obs. 3. In the same way the neuter plural of *αὐτός* is followed by a genitive in 1 Pet. v. 9, *τὰ αὐτὰ τῶν πασημάτων*, for *τὰ παθήματα*. Of the neuter article with a genitive see § 30. 4. *Obs.* 11. 4.

Obs. 4. Adjectives are often put in the neuter singular or plural, with or without the article, for adverbs: Matt. v. 33, *ζητεῖτε πρώτον τὴν βασιλίαν τοῦ Θεοῦ*. xxi. 29,

¹ Middleton *ad locum*.

² Winer, § 17. 11. See Krüger *ad* Dion. Hal. p. 454. Bornemann *ad* Xen. Anab. p. 61. Poppe's Index to Xen. Cyrop. in v., and compare Xen. Cyr. i. 4. 7. v. 2, 29. Diog. Laert. ix. 7. 6.

³ Winer, § 27. 4, and 34. *Obs.* 3. Alt, § 32. 1. Poppe *ad* Thucyd. p. 114. Seidler *ad* Eur. Troad. p. 61.

⁴ Middleton classes this use of the article among the *insertions in reference*; but it seems clearly to belong to the *hypothetical* division.

⁵ Winer, § 34. 1. Alt, § 32. 1.

ὑποτιρον μεταμιληθείς. Mark v. 43, διςτείλατο αὐτοῖς πολλά. xii. 27, ὑμεῖς οὖν πολὺ πλανᾶσθε. Luke vii. 42, τίς οὖν αὐτῶν πλείον αὐτὸν ἀγαπήσει. John x. 40, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων.

§ 37.—*Of the Noun in connexion. Subject and Predicate.*
(BUTTM. § 129.)

1. From the general rule that a nominat. in the neut. pl. has the verb in the sing., which is nevertheless commonly observed (Mark iii. 4, iv. 4, vii. 28, Luke viii. 38, xiii. 19, *et alibi*), there are frequent exceptions in the New Testament. Thus Matt. xii. 21, ἔθνη ἐλπιοῦσι. Mark v. 13, τὰ πνεύματα εἰσ-ῆλθον. John x. 8, ἤκουσαν τὰ πρόβατα. James ii. 19, τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. Nor are the exceptions confined to nouns which represent things which have life. Luke xxiv. 11, ἐφάνησαν τὰ ῥήματα. 1 Tim. v. 25, τὰ καλὰ ἔργα πρέσβηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται. Rev. xvi. 20, ὕρη οὐχ εὐρέθησαν.

Obs. 1. Sometimes both constructions are united with the same noun. Thus Luke iv. 41, ἐξέρχεται δαίμονια κ. τ. λ., ὅτι ἤδισαν. John x. 27, τὰ πρόβατα ἀκούει, καὶ ἀπολυθῶσι. So 1 Cor. x. 11, 2 Pet. iii. 10, Rev. i. 19.¹

2. Properly the verb, which belongs to several subjects united by a conjunction, should be in the plural; as in Luke ii. 48, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. viii. 19, παρεγένοντο πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ. Acts xv. 35, Παῦλος καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ. Frequently, however, it is governed by the subject nearest to it, if it be a singular or a neuter plural. Thus, Luke ii. 43, οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 1 Cor. xiii. 13, νυνὶ δὲ μένει πίστις, ἐλπίς, κ. τ. λ. 2 Pet. iii. 10, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

Obs. 2. The following examples, in which the verb which is expressed with the first subject may be considered as understood with the rest, are closely similar, if not exactly parallel. Matt. xii. 3, Luke vi. 3, ἰπείνασιν αὐτὸς καὶ οἱ μιστ' αὐτοῦ ὄντις. John iv. 12, καὶ αὐτὸς ἔπει, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θείματα αὐτοῦ. Compare Luke viii. 22, xxii. 14, John ii. 12, Acts xxvi. 30, Rev. xxi. 22. So also in the second person in Acts xi. 14, ἐν οἷς σωθήσῃ συ καὶ πᾶς ὁ οἶκός σου. Although a like construction is employed in Hebrew, the usage is not thence perhaps derived by the New Testament writers, since it equally belongs to the Greek. Thus Platon. Conv. p. 173, A., ἔθουν αὐτὸς τι καὶ οἱ χρευνταί. So Arist. Av. 890, Alciph. 1. 24. It will be observed that in these instances the verb generally precedes the subject. The syntax is curiously involved in Acts v. 29, ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, where the participle refers to Peter only, though the verb is in the plural. In Luke ii. 33, Winer observes a similar construction; but ἦν is there the contracted form of ἦσαν.²

¹ Winer, § 47. 3. Alt, § 74. 5.

² Winer, § 47. 2. Alt, § 74. 4, 5.

ἡμῶν οὐ λαμβάνετε. Compare 2 Cor. i. 8, sqq., 1 John i. 1, sqq.¹

Obs. 8. The use of nouns in the plural instead of the singular, when a writer would express in general terms what is more immediately referable to a single individual, is very common in most languages; and a due attention to this idiom will serve to reconcile many apparent discrepancies in the New Testament. Compare, for instance, Matt. viii. 28 with Mark v. 1, Luke viii. 26; Matt. xiv. 17, Mark vi. 38 with John vi. 8, 9; Matt. xv. 15 with Mark vii. 17; Matt. xxiv. 1 with Mark xiii. 1; Matt. xxvi. 8 with John xii. 4; Matt. xxvii. 44 with Luke xxiii. 39; Matt. xxvii. 48, Mark xv. 36, with John xix. 29; 1 John v. 9 with John v. 34, 36.² The same idiom occurs in Matt. ii. 20, *τεθνήκασι γὰρ οἱ ζητοῦντες κ. τ. λ.*, where Herod only is meant; though there may be a reference to Exod. iv. 19, where the plural is properly employed. See also Matt. ix. 8, xxiv. 26, Mark i. 2, John vi. 45, Acts xiii. 40, *et alibi*.

Obs. 9. Some writers³ have imagined that the plural sometimes indicates a *high degree of excellence*, after the manner of the Hebrew. The examples quoted in illustration are John ix. 3, 2 Cor. xii. 1, 7, Heb. vii. 6, ix. 23, James ii. 1. In all these passages, however, with the exception perhaps of Heb. ix. 23, there is no reason to suppose that the writers intended to express themselves otherwise than in a general way; nor does it appear that the Hebrew usage in question is ever employed without a reference to the name of God.⁴

5. An *adjective* often stands as a *predicate* in the *neut. sing.* when the subject is *masc.* or *fem.*, or in the *plural*. So, in Latin, Cic. Off. i. 4, *Commune omnium animantium conjunctionis appetitus*. See also Virg. *Æn.* iv. 569, Ov. *Amor.* i. 9. 4, Stat. *Theb.* ii. 399.⁵

Obs. 10. In like manner, *οὐδὲν* and *μηδὲν* are used with subjects of all genders; as in John viii. 54, *ἐὰν ἰγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἴστιν*. 1 Cor. vii. 19, *ἡ περιτομή οὐδὲν ἴστιν, καὶ ἡ ἀκροβυστία οὐδὲν ἴστιν, ἀλλὰ στήρσις ἐν τοῦ ἑαυτοῦ*. xiii. 2, *ἐὰν ἀγάπην μὴ ἔχω, οὐδὲν εἰμι*. So also *τί*, as in Gal. iii. 19, *τί οὖν ὁ νόμος; ὅς ἐστιν ἡ τοῦ νόμου ὁ νόμος*. vi. 3, *εἰ γὰρ δοκιμῇ τις εἴναι τι, μηδὲν ὦν, ἑαυτὸν φειναπατῶ*. Plato has the same form in *Apol. Socr. in fine*: *ἐὰν δοκῶσι τί εἶναι, μηδὲν ὄντες, κ. τ. λ.* The masculine is also used in the same import; as in Acts v. 36, *λίγων εἰναί τινα ἑαυτὸν*, where, however, several manuscripts and editions add *μίγαν*, as in Acts viii. 9. But the received text is parallel with Epictet. *Ench.* 18, *πάν δόξης τισι εἶναι τίς, ἀπιστοῦ σιαυτῶ*.⁶

Obs. 11. When the demonstrative pronoun is the subject, it usually takes the gender of the predicate; as in 1 John v. 3, *αὕτη γὰρ ἴστιν ἡ ἀγάπη τοῦ Θεοῦ*. See also vv. 4, 9, 14. Sometimes, however, it is in the neuter; as in 1 Pet. ii. 19, *τοῦτο γὰρ χάρις*. Also in the plural; as in 1 Cor. vi. 11, *ταῦτά τινες ἦτε, for τοιοῦτοι*.⁷

¹ For a similar usage in Latin, see Zumpt's *Lat. Gr.* § 694.

² In these parallel passages, the prominent part, which is attributed by one Evangelist to the individual who acted it, is by another divided among all the parties concerned therein.

³ Glass. *Phil. Sac. T.* 1. p. 59. Haab's *Heb. Gr. Gram.* § 49.

⁴ Winer, *ubi supra*: *Gesenii Lehrgeb.* § 171. 1.

⁵ Winer, § 47. 1. *Alt.* § 32. 2 and 74. 2. *Ast ad Plat. Polit.* p. 413. Wetstein, Kypke, and Palaiet on Matt. vi. 34. Zumpt's *Lat. Gr.* § 368.

⁶ Wetstein and Kypke on Acts v. 36, and Gal. ii. 6.

⁷ *Alt. Gr. Gr. N. T.* § 42. 3.

Obs. 12. Precisely similar is the use of *τά πάντα* in the plural in 1 Cor. x. 23, *ἵνα ἡ ἰσθὶς τὰ πάντα ἐν πάντιν*. Col. iii. 11, *ἀλλὰ τὰ πάντα καὶ ἐν πάντιν Χριστῷ*. So Lucian *de Diis Syriis*, T. ii. p. 892, *καὶ οἱ πάντα Κομβάβης ἦν*, *Combabes was all things to him*.

6. Personal pronouns are more frequently made the subjects of verbs in the New Testament than in the Greek writers generally. For instance, in Mark xiii. 9, *βλέπετε δὲ ὑμεῖς ἐξυτῶν*. Rom. viii. 1, *ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ κ. τ. λ.* Eph. v. 32, *τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω κ. τ. λ.* For the most part, however, an emphasis or distinction is marked by the pronoun, particularly when it follows its verb. Thus in Matt. v. 48, *ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν τέλειός ἐστι*. Mark vi. 37, *δότε αὐτοῖς ὑμεῖς φαγεῖν*. So Luke xvii. 8, John vii. 36. See also Mark xiii. 23, Luke xxiii. 40, John i. 31, 1 John iv. 19.

Obs. 13. There are a few instances where, in the same sentence, the pronoun is omitted with one verb, and inserted with another; as in Luke x. 23, *μακάριοι οἱ ἰσθῆτες οἱ βλέποντες ἃ βλέπεται· λίγω γὰρ ὑμῖν, ὅτι πολλοὶ πρὸς ὑμῖν καὶ βασιλεῖς ἡρώδης ἰθὺς ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουον*. In this instance the pronoun bears a distinctive emphasis in the second clause, which is not so discernible in 2 Cor. xi. 29, *τίς ἀσθινῶ, καὶ οὐκ ἀσθινῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐν πυρὶ ὀύμαι*.

Obs. 14. Where a pronoun would more regularly be employed, it frequently happens that the noun itself, or the name of a person, is repeated, or his official designation substituted. A remarkable instance of this usage is when Christ, instead of speaking of himself in the first person, emphatically calls himself *the Son of Man*; as in Matt. x. 23, *ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσῃς τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἃ ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου*. See also Luke ix. 26, xii. 8. Other examples are Mark ix. 41, *ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστί*. John vi. 40, *ἵνα πᾶς ὁ θιναρῶν τὸν υἱόν, καὶ πιστεύσῃς εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἐγὼ κ. τ. λ.* An intensity of expression, such as these passages seem to indicate, is not however always observable under similar circumstances. There is no apparent cause for the repetition of the noun in Mark ix. 40, Luke iii. 19, John x. 41. See also Mark i. 34, x. 46, xiii. 15, John xi. 22, 1 Cor. i. 21, 2 Cor. iii. 7, Eph. iv. 16. A demonstrative pronoun accompanies the repeated noun in Matt. iii. 24, *ἐὰν βασιλεῖα ἰθὺς αὐτὴν μετῴσθῃ, οὐ δύναται σταθῆναι ἐν βασιλείᾳ ἰσραὴλ*. It is in order to repeat the very words of the report which had reached the Pharisees, that Jesus is twice designated in John iv. 1, *ὥς οὖν ἴσθαι ἡ πόλις ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείους μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, κ. τ. λ.* With the Hebrews this mode of repeating the noun, instead of employing the pronoun, is particularly prevalent, and hence, in all probability, its frequent usage in the sacred writings, though it is not without example in the best Greek writers. See Thucyd. vi. 105. Xen. Ephes. ii. 13. Æsch. Prom. 312. Plat. Euthyphr. p. 31. Ed. Stalb. Altogether different are the passages in which there is an opposition or distinction; as in Mark ii. 27, *τὸ σάββατον διὰ τὸν ἀνθρώπον ἰσχύει, οὐχ ὁ ἀνθρώπος διὰ τὸ σάββατον*. Rom. v. 12, *δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος*.¹

¹ Winer, § 22. 2. Ἀλτ, § 35, 7. Raphel. ad John x. 41.

7. The nomin. is sometimes to be derived from a verb, which indicates a definite *act* or *occupation*; as in 1 Cor. xv. 52, *σαλπύσει γὰρ*, *scil.* *σαλπύγξ* or *σαλπυγκτής*. In citations also, the subject *nomin.*, being well known, is constantly omitted; as in 2 Cor. vi. 2, *λέγει γὰρ*, *scil.* *ὁ Θεός*. Gal. iii. 16, *οὐ λέγει*, *scil.* *ἡ γραφή*. Heb. vii. 17, *μαρτυρεῖ γὰρ*, *scil.* *τὸ πνεῦμα*. viii. 5, *Ὁρα γὰρ*, *φησι*, *scil.* *ὁ Θεός*. Compare 1 Tim. v. 18. The 3rd *pers. plur.* is also frequently used without a nominative, where *ἀνθρώποι* may be supplied. For examples see Matt. i. 22, v. 11, vii. 16, Mark x. 13, Luke vi. 38, xii. 20, 48, xvi. 4, 9, John xv. 6, xx. 2, Rev. xi. 9. So in Latin, Catull. iii. 9, *Qui nunc it per iter tenebrosum Illic, unde negant redire quemquam*. A passive form may be given to all these passages; as, *it shall be called, for men shall call*; and so on.

Obs. 15. The frequent use of *καὶ ἰγίνετο* at the beginning of a sentence is impersonal, but derived from the Hebrew. Other verbs are also sometimes used impersonally; as in Matt. vii. 7, *αἰτῶντι, καὶ δοθήσεται ὑμῖν· κρούει, καὶ ἀνοιγήσεται ὑμῖν*.

Obs. 16. In 1 John v. 16 the nominative to *δώσω* is *Θεός*, to be supplied from the context;¹ and in Acts ii. 4, *μία τῶν γλώσσων* must be understood before *ἐλάθισι*.

Obs. 17. In general and indefinite expressions the verb is often found without a *nomin.*, where *τις* may be supplied. Thus in John vii. 51, *μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἰὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον* κ. τ. λ. *unless one hears, &c.*; viii. 44, *ἔταν λαλήσῃ τὸ ψῆδος, If any of you speaks falsely*; 2 Cor. x. 10, *αἱ μὲν πιστολαί, φησί, βαρεῖται καὶ ἰσχυρεῖται, says some one*; Heb. x. 38, *ἰὰν ὑποστέλληται, scil.* *τις*.

8. Nothing is more frequent in the New Testament than the omission of the *verb substantive* with *adjectives* and *substantives*, when the connexion between the subject and predicate renders the omission sufficiently apparent. Thus in Luke i. 45, *μακαρία ἡ πιστεύσασα, scil.* *ἐστί*. Heb. v. 13, *πᾶς ὁ μετέχων γάλακτος ἄπειρος (ἐστί) λόγου δικαιοσύνης*.

Obs. 18. This omission is particularly frequent when the adjective is followed by a relative in the succeeding member of the sentence; as in Rom. iv. 8, *μακάριος ἄνθρωπος, ὃς οὐ μὴ λογίζηται Κύριος ἁμαρτίαν*. James i. 12, *μακάριος ἄνθρωπος, ὃς ὑπομένει πειρασμὸν*. Compare Matt. v. 3, 6, sqq., Rom. xiv. 22. Also with the interrogative pronoun *τίς*. Mark v. 9, *τί σοι ὄνομα*; Luke iv. 36, *τίς ὁ λόγος οὗτος*. So Matt. xxvii. 4, John xxi. 21, Acts x. 21, Rom. iii. 1, viii. 27, 1 Cor. v. 12, 2 Cor. vi. 14. To the same head may be referred the formula *τί ἐστι* in Mark xi. 16, Acts v. 4. We have at full *τί γίγνεται ἐν* in John xiv. 2. Likewise *ἐστί* fails with a verbal; as in Mark ii. 22, Luke v. 39, *αἶνον νῦν εἰς ἄσκούς καινοὺς βλησίων*.

Obs. 19. Where a substantive, or its equivalent, is the predicate, the same usage prevails. Thus Rom. x. 4, *τίλος νόμου (ἐστί) Χριστός*. 2 Cor. iii. 11, *εἰ γὰρ τὸ καταργούμενον (ἦν) διὰ δόξης, πολλὰ μᾶλλον τὸ μένον (ἐστί) ἐν δόξῃ*. See also Rom. xi. 11, 12, 15, 16, Eph. iv. 4.

¹ Winer, § 49. Alt, § 48. 3. Wolf ad Demosth. Leptin. p. 288. Wytttenbach ad Plutarch. Mor. T. ii. p. 105.

Obs. 20. The first and second persons are never omitted, except where the pronouns *ἐγώ* or *σύ* render mistake impossible; as in John xiv. 11, *ἐγὼ ἐν τῇ πατρὶ καὶ πατὴρ ἐν ἐμοί*. Heb. v. 6, *σύ ἱερεὺς εἰς τὸν αἰῶνα*. Compare Mark xii. 26, and see above, § 29. *Obs.* 7. There is, however, a remarkable exception in the case of the second person in Rev. xv. 4, *ὅς τοι μένος ἰσχύος*, *scil.* *εἰ σὺ*. Compare Plat. Gorg. p. 487, D. Very rare also are omissions of the third person plural. Winer's example from Hab. v. 12 is not in point; for after a neuter plural the verb would have been in the singular. In Luke ix. 28, *ἦσαν* is understood with the words *ὥστε ἡμίχρητόν τε*, which form a parenthesis: for they can scarcely be construed with *ἰγίνετα*. See below, § 69. II. 3. *Obs.* 2. More frequently, but still rarely, the imperative is wanting. Thus Rom. xii. 9, *ἡ ἀγάπη ἀνυπόκριτος*, *scil.* *ἴστω*. The ellipsis is repeated through several verses. See also Matt. xxi. 9, Luke i. 23.

9. When other verbs are omitted, they are either to be repeated, and sometimes with the subject also, from a preceding sentence, or they will be readily suggested by the context. The following are examples: Matt. xxvi. 5, Mark xiv. 2, *μή οὐ τῇ ἑορτῇ*, *scil.* *τοῦτο γενέσθω*. Acts ix. 6, *ὁ δὲ Κύριος πρὸς αὐτὸν*, *scil.* *εἶπεν*, as in the preceding verse. Rom. ix. 16, *ἄρα οὐκ οὐ τοῦ θέλοντος κ. τ. λ. (τοῦτο ἐστί.)* 2 Cor. i. 6, *εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας (θλιβόμεθα)*. Eph. v. 24, *ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω αἱ γυναικες τοῖς ἀνδράσιν (ὑποτάσσονται)*. 2 Tim. i. 5, *ἥ τις ἐν ψαλμοῖς ἐν τῇ ψαλμῷ σου, πέπεισμαι διὸ, ὅτι καὶ ἐν σοὶ (ἐνοικεῖ)*. To these may be added Matt. xxiii. 25, xxvi. 5, Mark xiv. 29, Luke vii. 43, John ix. 3, xv. 4, Rom. ix. 32, xiv. 23, 1 Cor. xi. 1, 2 Cor. ii. 10, v. 13, vii. 12, 1 John ii. 19, Rev. xix. 10.¹

Obs. 21. It has been thought that the sense requires the particular word, which is inclosed in brackets, to be supplied in the following passages. Acts x. 15, *ὡς πάλιν ἐκ διωγμοῦ πρὸς αὐτὸν (λίγι)*. Rom. iv. 9, *ὁ μακαρισμὸς ἐπὶ τὴν περιτομὴν ἢ ἐπὶ τὴν ἀκροβυστίαν (πίστιν)*; 1 Cor. vi. 13, *τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία ταῖς βρώμασι (προσέχου)*. In the first case, however, the ellipsis may be supplied by *ἰγίνετα*, and in the two latter by *ιστί*. Some would repeat *γινώσκωμεν* before the second *ὅτι*, in 1 John iii. 20. This particle, however, is in like manner doubled in Eph. ii. 11, 12; where it equally encumbers the sense: so that in both places its insertion is probably owing to the inattention of the writer, or the interpolation of a copyist. There is also a similar exuberance of the Latin *ut* in Cic. Epist. Att. v. 3, *Tantum te oro, ut, quoniam meipsum semper amasti, ut eodem amore sis*. The repetition of *γινώσκωμεν*, in the passage under consideration, would be fully as superfluous as the particle itself.

10. Instead of the *nomin.*, the *prep.* *εἰς* with an *accus.* is occasionally used for the predicate in the New Testament, after *εἶναι* or *γίνεσθαι*, in citations from the Old Testament, or expressions adopted from the Hebrew. Thus Matt. xix. 5, Mark x. 7, 1 Cor. vi. 16, Eph. v. 31, *ἔσονται οἱ δύο εἰς σάρκα μίαν*, i. e.,

¹ Winer in Append. § 66. 1, 2.

σάρξ μία (from Gen. ii. 24). Matt. xxi. 42, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας (from Ps. cxviii. 22). So also with λογίζεσθαι in Rom. iv. 3, 22, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (from Gen. xv. 6). Compare Rom. ix. 8, 1 Cor. xv. 45, Heb. viii. 10, 1 Pet. ii. 7: and, for similar forms in the Hebrew and LXX, Gen. ii. 7, viii. 20, xii. 2, xvii. 8, xxiv. 67, Deut. xxviii. 13, Ps. xciv. 22, Jerem. xxxi. 33, 1 Macc. i. 4, '33, 35.

Obs. 22. Although the above may be Heltraisms properly so called, this mode of explanation must be carefully confined within its proper limits. There are many passages in which the phrase εἶναι, or γίνεσθαι, εἰς τι is strictly Greek, either in the sense of *to become something*, i. e., *to undergo a change*, or *to serve some purpose*. As an instance of the former sense, in Acts v. 36, γίνεσθαι εἰς οὐδὲν is *to become a nullity, to fail*; and there is a precisely similar phrase, εἰς τὸ μηδὲν ἔκκειν, in Eur. Hec. 622. Other examples are John xvi. 20, Rev. viii. 11. The latter sense is found in Rom. i. 15, δυνάμεις Θεοῦ ἰστὶν εἰς σωτηρίαν. So also 1 Cor. iv. 3, *et alibi*; and, in like manner, Æsop. Fab. xxiv. 2, εἰς μίζονά σοι ὀφίλιον ἵσταμαι. In the same way Luke ii. 34, οὗτος κίτται εἰς πτόσιν καὶ ἀνάστασιν, is to be explained; and the verb λογίζεσθαι is so constructed in Xen. Cyr. iii. 1. 33, χρέματα εἰς ἀργύριον λογισθίνα.¹ In the later writers, indeed, and the Scholiasts particularly, λαμβάνειν and δίχυσθαι are constructed with εἰς and an accusative; and the later Roman authors adopted a similar phraseology. Thus Tacit. Ann. vi. 13, *Silentium ipsius in superbiam accipiebatur*.² The construction of *esse* with a dative, in such forms as *auxilio esse*, *honori esse*, more appropriately affixes the import of the New Testament idiom. Matt. x. 41, Acts vii. 53, have been classed under the same head; but they are plainly irrelevant. See below, § 47. 2. *Obs. 5.* The verb λογίζεσθαι is followed by ὡς with a nominative in Rom. viii. 36, ἐλογισθῆμεν ὡς πρέβαστα σφαγῆς.

Obs. 23. Another construction which has been supposed to supply the place of the predicate after εἶναι or γίνεσθαι, is that of the preposition *in* with a dative, to which the sense of the Hebrew \beth (*Beth essentialis*) has been attributed.³ The passages adduced in support of this opinion are Mark v. 25, γυνή τις οὕσα *in* ῥύσει αἵματος. John ix. 30, *in* τούτῳ θαυμαστόν ἵσται. Eph. v. 9, ὁ καρπὸς τοῦ φωτός *in* πάσῃ ἀγαθωσύνῃ (ἵσται). 1 Tim. ii. 14, γυνή ἀπατηθεῖσα *in* παραβάσει γίγνεται. Rev. i. 10, ἐγείμην *in* πνύματι. Now, with the exception of *in* τούτῳ, which may be rendered simply *herein*, or *in this respect*, all these examples obviously imply the *being in a certain state or condition*; and to say that *in* παραβάσει, for instance, is equivalent to *παράβασις*, is manifestly absurd. In proof that a construction, analogous to that of the \beth *essentialis*, exists in Greek or Latin writers, the expressions *in* σοφῶς εἶναι and *in* magnis viris haberi have been cited from Euripides and Cicero; which evidently mean *to belong to the number of*. In order to meet the case, *in* σοφῶ would have been used as equivalent to *σοφός*. Compare Exod. xxxii. 22, Ps. lxxviii. 5, Hos. xiii. 9, in the Hebrew. As little can the force of the Hebrew \beth be imputed to the preposition *in* in Matt. v. 37, τὸ πᾶν ὅσα ἐκ τοῦ πονηροῦ ἵσται. It is not here meant to say that τὸ πᾶν ὅσα *in* evil in the abstract, but that it *springs from an evil principle, or the Evil One*.⁴

¹ Winer, § 29. 2. *Obs. 1.* Gesen. Lex. Heb. in v. \beth .

² Alt, Gram. N. T. § 25. Note 5.

³ Gesen. Lehrb. § 228. Glass. Phil. Sacr. T. i. p. 31. Schleusner, Lex. in v. *in*. Haab's Heb.-Gr. Gram. N. T. p. 337.

⁴ Winer, § 47. 3. *Obs.*

§ 38.—Of the *Vocative*.

In the New Testament the *Vocative* is used in simple addresses (Matt. xv. 28, Mark xv. 18, Acts xi. 7, xxi. 20, xiii. 11, xxv. 26); in *interrogations* (Rom. ix. 20, James ii. 20); and in exclamations (Matt. xvij. 17, Luke xxiv. 25, Rom. xi. 33): and sometimes *with*, sometimes *without* ᾧ.

Obs. 1. Frequently the nomin. is used for the vocat., as in Mark ix. 25, τὸ πνεῦμα τὸ ἄκαλον, ἰγὼ σοι ἐπιτάσσω. Luke viii. 54, ἡ παῖς, ἐγείρου. So Mark v. 41, Eph. vi. 1. Nor does this happen only in the authoritative address of superiors to inferiors; but also in prayers and exclamations. Thus Matt. xi. 26, καὶ, ὁ πατήρ, ὅτι οὐτως ἠγάπησέν σε ἡ ἀποκάλυψις σου. xxvii. 29, χαῖρε, ὁ βασιλεὺς. See also Mark x. 47, xv. 34, Luke xii. 20, xviii. 11, 13, Heb. i. 8, and compare Ps. xviii. 29, xxi. 1, LXX.

Obs. 2. With the vocat. a characteristic or explanatory apposition is often added in the *nomin.*; as in Matt. i. 20, Ἰωσήφ, υἱὸς Δαβὶδ. Mark xiv. 36, Rom. viii. 15, Gal. iv. 6, Ἀββᾶ, ὁ πατήρ. Rom. ii. 1, ὃ ἐκδεχεται πάντας τοὺς ἁμαρτωλούς. Rev. xv. 3, κύριε, κύριε, ὁ θεός.

§ 39.—Object—Oblique Cases. (BUTTM. § 130.)

The insertion of the personal pronouns in the oblique cases is much more frequent than in classical Greek. Thus in Matt. vi. 17, οὐ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρῶτον σου νίψαι. xix. 20, πάντες ταῦτα ἐφυλαξάμην ἐκ νεότητός μου. Mark x. 16, καὶ ἐγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ὑπολόγει αὐτά. Luke x. 35, ἐγὼ ἐν τῷ ἐπανερχέσθαι με ἀποδώσω σοι. John ii. 24, οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας. Compare Gen. xvi. 3, xxi. 3, John xxiii. 2, xxiv. 1, Nehem. ix. 34, 1 Macc. i. 6.

Obs. 1. On the other hand, the pronoun is sometimes, though rarely, omitted where its insertion might have been expected; as in Mark vi. 5, ὀλίγοις ἡμέραις ἐπιθεὶς τὰς χεῖρας, ἰδερᾶν αὐτούς. Eph. v. 11, μὴ συγκαινωνεῖτε τοῖς ἔργοις τῶν σκότους, μᾶλλον δὲ καὶ ἐμίσητε, αὐτά. 1 Tim. i. 12, πιστὸν μοι ἡγήσαται, θίμης (sc. ἐμὴ) εἰς διακονίαν. vi. 2, οἱ δὲ πιστοὶ ἔχοντες δισπότας, μὴ καταφρονεῖτωσαν, αὐτούς. Add Matt. xxvii. 2, Luke xii. 36, John xx. 22, Acts xiii. 3, 42, 2 Thess. iii. 15, 2 Tim. ii. 11. In Matt. xxi. 7, the true reading is ἐπιπάθειν, and consequently it has been improperly placed under this head; and in 1 Cor. x. 9, ἐπειράσατο does not refer to τὸν Χριστὸν, but signifies, in an absolute sense, *they tried the divine patience*. There is an anomaly in Eph. iii. 18, where αὐτοῖς, i. e., τοῖς ἀγαπῆς τοῦ Θεοῦ, must be supplied from the preceding clause.¹

Obs. 2. Sometimes there is apparent negligence in the repetition of the same pronoun with reference to different persons; as in Mark viii. 22, φέρουσιν αὐτῷ (Χριστῷ) τυφλόν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ (τυφλοῦ) ἔψηται.

¹ Winer, § 29. 1. Alt, § 25. 1. Georg. Hierocr. i. 3. 12.

² Winer, § 22. 1, 4, 6. Alt, § 37. 2, 38. 1.

§ 40.—*Accusative.* (BUTTM. § 131.)

1. Little need be said of the *Accusative* as far as regards its more appropriate use in designating the object, to which the action of a verb more immediately refers; but many verbs which are not strictly *transitive*, and therefore in other languages do not take an *accusative*, are followed by that case in Greek. The rules of government admit, indeed, of considerable variety of construction; so that frequently it is almost a matter of indifference which of two or more forms is adopted, and it will always require a considerable degree of practice before the nice distinctions, which regulate any particular expression, will be duly appreciated. If, however, one class of verbs takes sometimes an *accusative*, and sometimes a *genitive* with or without a *preposition*; and another class is found either with a *dative* or *accusative*, or a *double accusative*; there is the same analogy to be met with in other languages, and in the English among the rest. We say, for instance, and with little or no variety of meaning, *to taste a thing*, and *to taste of a thing*; *to wrap one in a cloak*, and *to wrap a cloak about one*; but *to hear a person*, and *to hear of a person*, are different. The use of prepositions, by which the different shades of signification are rendered more distinct, will, however, be observed to be more frequent in the New Testament and the later writers, than in the more approved models of ancient Greece.

Obs. 1. Among those verbs with which, though in other languages, as the Latin for instance, they are followed by other cases, the Greeks employ the *accusative*, are,

1. *πειθῆναι*, *to persuade*: Matt. xxvii. 20, ἵππισαν τοὺς ὄχλους, ἵνα αὐτήσωνται τὸν Βαραββᾶν. Acts xiii. 43, ἵππισον αὐτοὺς ἱσχυμένον τῇ χάριτι τοῦ Θεοῦ. xviii. 4, ἵππισί τι Ἰουδαίους καὶ Ἕλληνας. This verb is also construed with two accusatives. See § 40. 6. *Obs.* 15.
2. *παραινῆναι*, *to exhort*: Acts xxvii. 22, παραινῶ ὑμᾶς εὐθυμεῖν. This verb takes a *dative* of the person in Æsch. Dial. ii. 13. Here too belongs, perhaps,
3. *βασκαίνειν*, *to bewitch*, i. e., *to seduce*; which has an *accusative* in Gal. iii. 1, τίς ὑμᾶς ἰβόσκειν. It takes a *dative* in Philost. Epist. 13.
4. *ὕβριζεν*, *to insult*, or *maltreat*: Luke xii. 45, διδάσκαλε, πάντα λίγων καὶ ἡμᾶς ὕβριζεις. Acts xiv. 5, ὕβρισαι καὶ λιθοβολῆσαι αὐτούς. Add Heb. x. 20, τὸ πνεῦμα τῆς χάριτος ἑνυβρίσας. This compound is followed in Ælian V. H. ix. 8, by a *dative*; and in Joseph. Ant. i. 4, by an *accusative* with *εις*. The form *ὕβριζεν εἰς τινα* does not occur in the New Testament; but there is, what is precisely similar, in Mark iii. 29, Luke xii. 10, βλασφημεῖν εἰς τὸ πνεῦμα τὸ ἅγιον. Elsewhere this verb takes a simple *accusative*; as in Matt. xxvii. 39, ἰβλασφήμουν αὐτόν. So in Luke xxiii. 39, Acts xix. 37, Rev. xiii. 6, and elsewhere. Of *λοιδορεῖν τινα*, and *ἐνιδίξιν τινα*, see § 45. 4. *Obs.* 5.
5. *ἀδικεῖν*, *to act injuriously*: Matt. xx. 13, ἰταίρει, οὐκ ἀδικῶ σι. Acts vii. 26, 27,

ἵνα τί ἀδικεῖσι ἀλλήλους ; ὁ δὲ ἀδικῶν τὸν πλησίον κ. τ. λ. Rev. vi. 6, τὸ ἔλασι καὶ τὸν οἶνον μὴ ἀδικήσης. See also § 40. 5. Obs. 9.

6. ὠφελῶν, *to benefit* : Heb. iv. 2, οὐκ ὠφείλουν ὁ λόγος τῆς ἀποκάλυψης ἐκείνους. Of the construction with a dative, and with two accusatives, see § 45. 5. Obs. 6. and *ubi supra*.

7. βλάπτειν, *to injure* : Mark xvi. 18, οὐ μὴ αὐτοὺς βλάψῃ.¹

2. It frequently happens that the action expressed by a verb has no immediate reference to the object which is put in the accusative, and which is only so far affected thereby as the sense would be imperfect without it. The following instances occur in the New Testament :—

1. προσκυνεῖν τινα. Luke xxiv. 52, προσκυνήσαντες αὐτόν. Add John iv. 22, 24, Rev. ix. 20. Much more frequently, however, this verb is joined with the dative. See § 45. 6. Both constructions are united in John iv. 23. We have also γονυπετεῖν τινα in Mark i. 40, x. 17. Some manuscripts, however, read αὐτῷ in both places. On the same principle ἐντρέπεσθαι, *to reverence*, which has a genitive in classical Greek, has an accusative in Matt. xxi. 37, ἐντραπήσονται τὸν υἱόν μου. See also Heb. xii. 9.
2. φθάνειν, *to anticipate* ; as in 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.
3. λανθάνειν, *to escape notice* ; as in Acts xxvi. 26, λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. 2 Pet. iii. 5, λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας. See also v. 8.
4. ἐπιλείπειν, *to fail* ; as in Heb. xi. 32, ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος. So Isocr. ad Demon. § 5, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Compare Jerem. xxxiii. 17, LXX.²
5. Verbs of *seeing* ; as in Matt. ii. 2, εἶδομεν αὐτοῦ τὸν ἀστέρα. xviii. 10, οἱ ἄγγελοι αὐτῶν βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου. Luke xxiii. 49, ὁρᾶσαι ταῦτα. The emphatic accusative with εἰς or πρὸς, which indicates peculiar attention, regard, or expectation, is found in John xiii. 22, ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. Acts i. 10, ἀτενίζοντες εἰς τὸν οὐρανόν. iii. 4, ἀτενίσας εἰς αὐτὸν εἶπε, Βλέψον εἰς ἡμᾶς. It may be mentioned that the verb ἀτενίζειν is also constructed with a dative in Luke iv. 20, πάντων οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. We have in Lucian, *De Merc. Cond.* p. 455, πρὸς τὸ πρόσω-

¹ Winer, § 32. 1.

² Wetstein and Kypke ad Heb. xi. 32.

πον ἀτενίζειν, which is similar in form, though it does not bear the proverbial import of the expression βλέπειν εἰς πρόσωπον, in Matt. xxii. 16, Mark xii. 14. An accusative is also used after βλέπειν, when it signifies *mental vision*, or *consideration*, as in 1 Cor. i. 26, βλέπετε τὴν κλῆσιν ὑμῶν. Also in the sense, *to be heedful*, or *cautious respecting anything*; as in Mark xiii. 9, βλέπετε δὲ ὑμᾶς ἑαυτοὺς. Phil. iii. 2, βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. In the same sense φυλάσσεσθαι takes an accusative in Acts xxi. 25, φυλάσσεσθαι αὐτοὺς τὸ εἰδωλόθυτον. 2 Tim. iv. 15, ὃν καὶ σὺ φυλάσσου. So in Xen. Mem. ii. 14, Diod. Sic. xx. 26, Lucian, Asin. 4. Both verbs are elsewhere followed by ἀπὸ with a genitive. Thus in Mark viii. 15, ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων. xii. 38, βλέπετε ἀπὸ τῶν γραμματέων. Luke xii. 15, ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας. Compare Xen. Cyrop. ii. 3. 9.

6. φεύγειν, and ἀποφεύγειν, *to flee from*; 1 Cor. vi. 18, φεύγετε τὴν πορνείαν. 1 Tim. vi. 11, ταῦτα φεύγε. 2 Tim. ii. 22, τὰς νεωτερικὰς ἐπιθυμίας φεύγε. 2 Pet. ii. 20, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου. Also with ἀπὸ and a genitive; as in Matt. iii. 7, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Mark xvi. 8, ἔφυγον ἀπὸ τοῦ μνημείου. 1 Cor. x. 14, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 2 Pet. i. 4, ἀποφυγόντες τῆς φθορᾶς (where the genitive depends upon the compound verb).
7. After ὀμνύειν, the person or thing, which is sworn by, is put in the accusative in James v. 12, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον. So in Isai. lxxv. 16, LXX, Isocr. ad Demon. § 12, Diod. Sic. i. 29, Joseph. Ant. v. 1. 1. Hence Acts xix. 13, ὀρκίζω ὑμᾶς τὸν Ἰησοῦν. See § 40, 6. *Ods.* 15. The more common form, however, is ὀμνύειν ἐν τινι, or εἰς τινά, as in Matt. v. 35, sqq., μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, μήτε εἰς Ἱεροσόλυμα, κ. τ. λ. Add Matt. xxiii. 16, sqq. xxvi. 74, Mark xiv. 7, Rev. x. 6; and compare Jerem. v. 2, 7, Ps. lxxii. 10, LXX. Another form, ὀμνύειν κατὰ τινος, is found in Heb. vi. 13, 16. So 1 Sam. xxviii. 16, Isai. xlv. 23, lxxii. 8, Amos. vi. 8, Zeph. i. 5, LXX. These forms are extremely rare even in the later Greek

writers, and in the New Testament they are doubtless of Hebrew origin.

8. With εὔσεβεῖν there is an accusative of the person in Acts xvii. 23, ὃν οὖν ἀγνοῶντες εὔσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. Compare Xen. Hell. i. 7. 10.

Obs. 2. Of εὔσεβεῖν *τινα* the New Testament does not furnish an example. In Zeph. iii. 11, LXX, it is followed by *εἰς* with an accusative; and the same construction is used with ἀμαρτάνειν in Matt. xviii. 15, ἰὰν δι' ἀμαρτήσῃ εἰς σὺν ὁ ἀδελφός σου κ. τ. λ. So also in Luke xv. 18, 21, xvii. 3, 4. Compare 1 Sam. xix. 4, Jerem. xxxvii. 17, LXX.¹

3. Many verbs which designate an *affection* or *emotion* of the mind, such as *shame*, *fear*, *compassion*, take an accusative of the exciting cause of such emotion: as in Matt. ix. 27, ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ. xxi. 26, φοβούμεθα τὸν ὄχλον. Add Matt. xvii. 15, Mark viii. 38, x. 47, Luke ix. 26, Rom. i. 16, ix. 15, xi. 32, xiii. 3, 2 Tim. i. 8.

Obs. 3. The verb σπλαγχνίζεσθαι, which is not used by any profane writer, belongs to the same class; but, instead of an accusative, it is followed by a genitive, by *ἐν* with a dative or an accusative, and by *περὶ* with a genitive. Examples are Matt. ix. 36, σπλαγχνίσθη περὶ αὐτῶν. xiv. 14, σπλαγχνίσθη ἐπ' αὐτούς. xviii. 27, σπλαγχνισθεὶς δι' ὁ κύριος τοῦ δούλου ἐκείνου, ἐπίλυσεν αὐτόν. Mark vi. 34, σπλαγχνίσθη ἐπ' αὐτοῖς. Another form is found in Test. xii. Patr. p. 642. σπλαγχνίζου *εἰς* *τινα*.

Obs. 4. Probably the combined notion of fear and flight may have given rise to the double construction of φοβῆσθαι in Matt. x. 28, μὴ φοβῆσθε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα· φοβηθήσιν δὲ μᾶλλον τὸν δυνάμενον κ. τ. λ. So in Luke xii. 4. That with *ἐπὶ* seems to be an Hebraism; which is preserved by the LXX, in Levit. xxvi. 2, Jerem. i. 8, 17, x. 2. The Greeks said φοβῆσθαι *τινι* or *ὑπὸ* *τινός*. We find, however, φόβος ἀπὸ *τινός* in Xen. Cyrop. iii. 3. 58, vi. 3. 27.²

Obs. 5. It happens sometimes, but rarely, in the New Testament, that neuter verbs are followed by an accusative of the exciting object; as in Luke vii. 9, ἰσαύμασιν αὐτόν. John v. 28, μὴ θαυμάζετω τοῦτο. Rom. xvi. 19, χαίρω τὸ ἐφ' ὑμῖν. Gal. iv. 19, τικνία μου, οὗς πάλιν ὠδίνω. The constructions mentioned under § 47. *Obs.* 11. are far more usual. In like manner the middle verb κέντισθαι, *to bewail*, is followed by an accusative in Luke viii. 52, ἔκλαιον δι' πάντας, καὶ ἐκέντιοντο αὐτήν. See also Luke xxiii. 27. It is otherwise in Rev. i. 7, κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. xviii. 9, κλαίονται αὐτήν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς. Thus we say in English, *to lament* or *bewail* a *person*, and *to lament over* *him*.

4. Many verbs, both *transitive* and *intransitive*, take a noun of kindred meaning in the accusative, so that the verb seems to

¹ Winer, § 32, 1. Alt., § 30. Spanheim ad Arist. Plut. 129. Wetstein ad Acts xvii. 23. Schaefer ad Long. Past. p. 353.

² Winer, § 32, 1. Alt., § 30. b.

stand in the place of some general term, which requires the object to be particularised. Thus Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην, *they experienced great joy*; xxvi. 10, ἔργον καλὸν εἰργάσαντο, *they have performed a good work*; Mark iii. 28, βλασφημίαι, ὅσας ἂν βλασφημήσωσιν, *the blasphemies, which they utter*; iv. 41, Luke ii. 9, ἐφοβήθησαν φόβον μέγαν, *they felt great fear*; John v. 32, ἡ μαρτυρία, ἣν μαρτυρεῖ, *the testimony which he bears*; vii. 24, τὴν δικαίαν κρίσιν κρίνατε, *deliver a just judgment*; 1 Tim. vi. 12, ὡμολογήσας τὴν καλὴν ὁμολογίαν, *thou hast made a good confession*; Heb. viii. 10, ἡ διαθήκη, ἣν διαθήσομαι, *the covenant, which I will ratify*. Similar examples are Luke viii. 5, Eph. i. 19, 1 Tim. i. 18, 2 Tim. iv. 7, Rev. xvi. 9.

Obs. 6. There is some little difference, in as much as φυλακαὶ is not used in the abstract, but the concrete sense, in Luke ii. 8, φυλάσσοντες φυλακὰς τῆς νυκτός, *keeping the nightly watches, not keeping watch*. Compare Xen. Anab. ii. 6. 10.

Obs. 7. It will be remarked that an adjective, or some defining term, which might be rendered *adverbially*, is indicated by the substantive; as, for instance, *they rejoiced greatly, they feared exceedingly*, and the like; for the substantive is sometimes put with the cognate verb in the dative, with an *adverbial* import, as in the dative of the manner (§ 47, 2. *Obs.* 3.); so as to express with greater emphasis the action indicated by the verb. Thus in Matt. xiii. 14, ἀκοῇ ἀκούοντες. Luke xxii. 15, ἐκ θυμῆς ἐκιδύμῃσα. John iii. 29, χαρῇ χαίρει. Acts iv. 17, ἀπειλῇ ἀπειλησώμεθα. v. 28, παραγγιλίᾳ παραγγίλαμιν. xxiii. 14, ἀναθίματι ἀναθηματίσαμεν. James v. 17, προσευχῇ προσεύξατο. A word of the same meaning, but of a different root, is added in Matt. xv. 4, Mark vii. 10, θανάτῳ τιμωτάτῳ. (Compare Gen. ii. 17, Exod. xxi. 15, 17, LXX.) The same mode of expression frequently occurs in the LXX, where the original Hebrew has the *infinitive absolute*. See Gen. xxxi. 30, 1 Sam. xii. 23, xiv. 39, Isai. vi. 9, lxvi. 10, Jerem. xli. 5, Lam. i. 8. Hence some have regarded it as altogether an Hebraism.¹ It is however strictly classical. Thus Soph. Œd. T. 65, ὅσσην ἰδὼν. Œd. C. 1625, Plat. Symp. p. 195, φίλῳ φυγῇ. Ælian. V. H. viii. 15, νίκην ἰνίκῃσι.² An emphasis is produced by means of a preposition in Eph. iv. 16, διὰ πάσης προσευχῆς καὶ διήκους προσυχόμενοι. In its import the passage is, however, plainly different from the preceding examples.

Obs. 8. There are a variety of constructions with an accusative, such as those in which the *nature of the contest* in which a victory is obtained, the *way* in which one goes, the *quality* in which one excels, &c. is put in that case, which are rarely, if ever, employed in the New Testament. To express these and similar meanings a preposition is usually adopted; as, for example, in Rom. iii. 4, ὅσως νικήσῃς ἐν τῇ κρίσει καὶ τοῖς. xvi. 19, ὅλω δὲ ὑμᾶς σοφῶς μὴν εἶναι εἰς τὸ ἀγαθόν, ἀπειρίους δὲ εἰς τὸ κακόν. Possibly the words ἰδὼν θαλάσσης in Matt. iv. 15, may be regarded as an elliptical form of the accusative after verbs of motion; of which there is an example in 1 Sam. vi. 9, LXX, ἰδὼν ἱεῖον αὐτῆς περιέσσειται. Compare Exod. xiii. 18.

¹ Vorstius de Hebraismis N. T. § 32. Leusden de Heb. N. T. p. 122. See also Kuinoel on Luke xxii. 15. Pott on James v. 17.

² Winer, § 32, 2, and § 58, 3. Alt, Gram. N. T. §§ 47. 1. 82, 1. Georg. Hierocrit. i. p. 79, and Vindic. p. 199. Ast ad Plat. Epinom. p. 586. Schæfer ad Soph. ii. p. 213. Matt. Gr. Gr. § 408.

5. In Greek, not only the immediate object of an action, but the remoter object also is frequently put in the accusative. With the verbs signifying *to do*, and *to say*, for instance, *the thing done*, and *the word spoken*, are the immediate objects; and *the person, to whom* the thing is said or done, is the more remote; both of which may be in the accusative; or the latter only, if the former is expressed by an adverb. Thus with *ποιεῖν* signifying *to do good*, or *ill*; as in Matt v. 44, *καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς*. Mark xiv. 7, *δύνασθε αὐτοὺς εὖ ποιῆσαι*.

Obs. 9. According to this analogy, those verbs in which the same idea is implied, are construed with two accusatives, of which one is generally either *τι* or a *neuter adjective*, to be rendered in English by *more*, *very*, *not at all*, &c. Thus in Luke iv. 36, *μηδὲν βλάβαν αὐτόν*. Acts xxv. 10, *Ἰουδαίους οὐδὲν ἠδίκησα*. 1 Cor. xiv. 6, *τί ἡμῖς ἀφιλήσω*. Gal. iv. 12, *οὐδὲν μοι ἠδικήσατε*. v. 2, *ὑμᾶς οὐδὲν ἀφιλήσει*. Philem. 18, *εἰ δὲ τι ἠδίκησέ σοι, κ. τ. λ.* As involving the adverbs, the verbs *ἀγαθοποιεῖν* and *κακοῦν* take a single accusative; as in Luke vi. 33, *ὡς ἀγαθοποιήσῃτε τοὺς ἀγαθῶν οὐκ ὄντας ὑμᾶς*. Acts vii. 19, *ἐκάκωσι τοὺς πατέρας ἡμῶν*. 1 Pet. iii. 13, *καὶ τίς ὑμᾶς ἐκατένευεν, ὡς τοῦ ἀγαθοῦ μίμηται γίνεσθαι*;

Obs. 10. The remoter object is also put in the dative, and sometimes in the accusative with *eis*. Thus in Matt. vii. 12, *πάντα ὅν ἴσα ἐν εἰρήνῃ ἵνα ποιῶσιν ὑμεῖς ἅνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς*. Mark xiv. 6, *καλὸν ἔργον εἰργάσατο εἰς ἐμὴν*. Luke vi. 11, *διηλάλουν πρὸς ἀλλήλους, τί ἐν ποσέσιν τῷ Ἰησοῦ*. John xv. 21, *ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου*. Acts iv. 15, *τί ποιήσαμεν τοῖς ἀνδράσιν τούτοις*; xvi. 28, *μηδὲν πρέβησι σιναυτῷ κακόν*. Except indeed in the two examples above cited, the expression *εὖ* and *κακῶς* ποιεῖν are in the New Testament always followed by a dative; and even in Matt. v. 44, some MSS. have *τοῖς μισοῦσιν*, as in Luke vi. 27. Both forms occur in the LXX. Compare Gen. 'xxxii. 9, 12, Zeph. iii. 20. In Philem. 18, also, some MSS. read *ἠδίκησέ σοι*. Of *in*, inserted *Hebraice*, see § 46. 2.

Obs. 3.

Obs. 11. An accusative follows *καλῶς εἰπῶν* in Luke vi. 26, *οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, ὡς ἐν ἡρώδῃ*. Hence *βλασφημῶν ἐπε*, and the like. See above, *Obs. 1. 4*. The verbs *εὐλογεῖν* and *κακολογεῖν* have in the New Testament a peculiar sense, but they also take an accusative; as in Matt. v. 44, *εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς*. xv. 4, *ὁ κακολογῶν πατέρα καὶ μητέρα, θανάτῳ τιμωθήσεται*. We also meet with *λίγιν τινα*, *to speak of or respecting any one*, in John vi. 71, viii. 27, 54, ix. 19, 1 Cor. i. 12, *et alibi*. In the same way *dicere* is used in Latin. See *Ælian*. V. H. iii. 36.¹

Obs. 12. An accusative of the person and of the thing is also found with—

1. Verbs signifying *to ask one about any thing*; as *ἠρωτᾷν τινά τι*. Matt. xxi. 24, *ἠρωτήσω ὑμᾶς πᾶν λόγον ἵνα*. So Mark iv. 10, John xvi. 23. Sometimes *πρὸς τινος* is used; as in Luke ix. 45, *ἐφοβούντο ἠρωτᾶσαι αὐτὸν πρὸς τοῦ ῥήματος τούτου*.
2. Verbs signifying *to request*, *to desire*; as *αἰτεῖν τινά τι*. Mark vi. 23, *ἐγὼ μὲν αἰτήσας, δώσω σοί*. So Luke xi. 11, 1 Pet. iii. 15. The person is sometimes put in the *genitive* with *παρά*. Thus Matt. xx. 20, *αἰτεῖνσά τι παρ' ἐμοῦ*. James i. 5, *αἰτήστω (σοφίαν) παρὰ τοῦ δίδόντος Θεοῦ πᾶσι ἀπλῶς*. Com-

¹ Winer, § 32. 1, 4. a. Alt, Gram. N. T. § 29. b. Valcknaer ad Herod. vii. 144.

pare Xen. Anab. i. 3. 16. In Matt. xviii. 19, the *thing requested* is put in the genitive; but this is by an *attraction* of the *relative* into the case of its *antecedent*. See § 59. 1.

3. The verb φορτίζειν, *to load*, takes a *double accusative* in Luke xi. 46, φορτίζει τοὺς ἀνθρώπους φορτία δυσβάστακτα. Opposed to this form is the expression ἀποφορτίζειν πλοῖον τὸν γόμον, *to unlade a vessel of her freight*. This is closely analogous to ἀφαιρῖσθαι τινὰ τι, *to take any thing from one*; but in the New Testament ἀφαιρῖσθαι is followed by ἀπό with a *genitive*, or by a *genitive* of the person which is governed by an *accusative* of the thing. Thus Matt. xxvi. 51. Mark xiv. 47, ἀφῆλιν αὐτοῦ τὸ ὄσιον. Luke i. 25, ἀφελὶν τὸ δυνάμις μου. Luke xvi. 3, ὁ κύριός μου ἀφαιρῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ.
4. Two accusatives follow διδάσκειν, *to teach*, in John xiv. 26, ἰκύνες ὑμᾶς διδάξει πάντα. It takes, however, a *genitive* with περὶ in 1 John ii. 27, διδάσκει ὑμᾶς περὶ πάντων. We find a *dative* of the person in Rev. ii. 14, ἰδίδασκεν τῷ Βαλάκ, where another reading is ἐν τῷ Βαλάκ. Were this reading correct, Balak would be represented as the *means* through whom the instruction was communicated; and so the *manner* of instruction is expressed in Col. iii. 16, ἐν πάσῃ σοφίᾳ διδάσκοντες ἑαυτούς. Winer has a reference to 2 Chron. xvii. 9, which is rendered in the LXX ἰδίδασκεν ἐν Ἰούδα. The preposition here manifestly denotes *place*, at least in the Greek version; as in Matt. iv. 23. διδάσκων ἐν ταῖς συναγωγαῖς. The simple *dative* is perhaps an *Hebraism*. Compare Job xxi. 22. See § 47. 1. Obs. 2.
5. With verbs signifying *to put on*, and *to put off*, as ἐνδύσαι, ἐκδύσαι, περιβάλλειν. Matt. xxvii. 31, Mark xv. 17, 20, ἐξίδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνίδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Luke xxiii. 11, περιβάλλον αὐτὸν ἰσθῆτα λαμπράν. So John xix. 2. That which is *put on* is expressed by a *dative* with ἐν in Eph. vi. 14, 15, περιζωσάμενοι τὴν ἰσθὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἰτοιμασίᾳ τοῦ ἐπαγγελίου. See also Rev. iii. 5, iv. 4. The simple *dative* is used, as frequently in classical authors, in Rev. xvii. 4, ἡ γυνὴ ἡ περιβιβλημένη πορφύρᾳ καὶ κοκκίνῳ.¹
6. Those verbs, which in the passive take a double nominative, as *to call* or *name*, *to make*, *to choose*, *to appoint*, take in the active a *second accusative* of a substantive or adjective, which expresses some quality of the object predicated by the verb. Matt. iii. 3, εὐθείας ποιῶσι τὰς τρίβους αὐτοῦ. xix. 4, ἔρπον καὶ θῆλυ ἰσείησιν αὐτούς. 17, τί μὲς λέγεις ἀγαθόν; xxi. 13, ὑμεῖς δὲ αὐτὸν ἰσκήσατε σπῆλαιον λεστών. So Mark xii. 37, Luke vi. 13, 14, John vi. 15, xv. 15, Acts xx. 28, Heb. i. 2, 1 John i. 10.

Obs. 13. Sometimes these verbs employ the infinitive εἶναι to connect the object with the predicate; as in Matt. xvi. 13, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι. In like manner, an infinitive, as λαβεῖν, εἶχιν, &c. is redundant with verbs of *asking*, and *giving*. Thus Acts iii. 3, ἤρωτα ἰλιμοσύνην λαβεῖν. vii. 46, ἠτήσατο ὑρεῖν σκήνωμα τῷ Θῷ Ἰακώβ. So *donat habere* in Virg. Æn. v. 262. Winer refers to this head James v. 10, ὑπόδηγμα λάβετε τοὺς ἀποστόλους, which is evidently an apposition. See § 28.

Obs. 14. The preposition εἰς is sometimes prefixed to the predicate accusative; as in Acts vii. 21, ἀντιθέριστο αὐτὸν ἑαυτῇ εἰς υἱόν. xiii. 22, ἔγαγεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλείαν. 47, τίθικα σὺ εἰς φῶς ἰθύν. This construction is derived, as in the similar substitution for the nominative (§ 37. 10), from the Hebrew; and it is constantly retained in the LXX. See Gen. xliii. 18, 1 Sam. xv. 11, 2 Kings iv. 1, Isai. xlix. 9, Judith v. 11. Those examples are altogether distinct, which have been pro-

¹ Winer, § 32, 4. a. Alt, Gr. Gr. N. T. § 30, c.

duced as parallel from Greek writers; as, for instance, from Herod. i. 34, *πάντες τοῖσι χρίονται εἰς πόλιν*. Compare Eurip. Troad. 1207; and, in the New Testament, Phil. iv. 16, *εἰς τὴν χρείαν μου πέμψατε*. See also § 46. 5. (*Dat. com.*); and of Acts vii. 53, see § 47. 2. *Obs.* 5.¹

Obs. 15. In classical Greek the verbs *κρύπτειν* and *ἀποκρύπτειν* are followed either by two accusatives, or by a simple accusative of the person; but in the New Testament the person is put with *ἀπὸ* in the genitive. Thus Matt. xi. 25, Luke x. 21, *ἀποκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν*. Compare Luke xviii. 34, xix. 42, John xii. 36, Col. i. 26; and Deut. vii. 20, LXX. It frequently happens indeed, both in the sacred and profane writers, that verbs are found with two accusatives, although another construction may be equally or more common. To some which have been already noticed, the following from the New Testament may be added:—

1. *ἀναμνησκείν*. See § 42, 3. 1.
2. *ἰκανῶν*, to qualify: 2 Cor. iii. 6, *ὅς καὶ ἰκάνωσιν ἡμᾶς διακόνους καὶνῆς διαθήκης*. Otherwise in Col. i. 12, *εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων*.
3. *ἐκρίζειν*, to conjure; Mark v. 7, *ἐκρίζω εἰ τὸν θιόν*. So Acts xix. 13, 1 Thes. v. 27; and Gen. xxiv. 3, LXX. But in Matt. xxvi. 63, *ἔκριζέω εἰ κατὰ τὸ θεῖον τοῦ ζῶντος*. We have in Acts iii. 25, LXX, *ἐκρίζειν ἐν τῷ θεῷ*. Compare 1 Kings ii. 42, 2 Kings xi. 4; Xen. Symp. iv. 10. See also *Obs.* 2. 7.
4. *πειθύνειν*, to persuade, scil. by teaching: Acts xxviii. 23, *πειθύνει αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ*. Hence *πειθισθεαί τε*, as in Heb. vi. 9, *πειθισθεαί περὶ ὁμῶν τὰ κείμενα*. For another construction, see *Obs.* 1. 1.
5. *ποτίζειν*, to give drink: Matt. x. 42, Mark ix. 41, *ὅς γὰρ ἂν ποτίσῃ ὁμᾶς ποτὶ ριν ὕδατος*, κ. τ. λ. 1 Cor. iii. 2, *γάλα ὁμᾶς ποτίσας*. But in Rev. xiv. 8, *εἰς τοῦ οἴνου τοῦ θυμοῦ πισθότις πάντα ἔσθῃ*. Elsewhere with the accusative of the person only, as in Matt. xxv. 35, xxvii. 48. The same construction is used with *ψωμίζειν*, which has two accusatives in Numb. xi. 4, Deut. viii. 16, LXX. Compare also Rom. xii. 20, 1 Cor. xiii. 3.
6. *χρίειν*, Heb. i. 9, *ἔχρισί σε ὁ θεὸς ἔλαιον ἀγαλλιᾶσιν*. Rev. iii. 18, *καλλίσμην ἔχχρισον τοὺς ὀφθαλμούς σου*. With a dative in Acts x. 38, *ἔχχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει*. So Mark vi. 13, *ἔλειπον ἑλαιοὶ πολλοὺς ἀρρώστους*.²
7. A very common construction is the employment of the accusative as an adverb; of which one of the most frequent instances is that of *πάντα* in the neuter plural, in *all things*, in every respect: Acts xx. 35, *πάντα ὑπὸ ἡμῶν*, ὅτι κ. τ. λ. 1 Cor. ix. 25, *πᾶς δι' ὁ ἀγωνιζόμενος πάντα ὑπερνικάσεται*. Phil. iii. 8, *τὰ πάντα ἰζημιώθην*. So *πάντα τρέπον*, *δι τρέπον*, and the like; Matt. xxiii. 37, *δι τρέπον ἰπσιανάγει θένεις τὰ νοσσία ἱερουσῆς ὑπὸ τὰς στήνυας*. Add Acts i. 11, Jude 11. So Gen. xxvi. 29, Exod. ii. 24, LXX.

Obs. 16. Sometimes *κατὰ* is supplied; as in Acts xv. 11, *καθ' ὃν τρόπον κἀκεῖνοι, scil. ἰσώθησαν*. Rom. iii. 1, *τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου; πολὺ, κατὰ πάντα τρόπον*. 2 Thess. ii. 3, *μηδὲς ὑμᾶς ἔξαπατήσῃ κατὰ μηδὲνα τρόπον*. Possibly therefore *κατὰ* may generally be considered as understood in these cases, of which *ἐν* and *οὐδὲν*, in *any thing*, in *nothing*, are also examples. Thus 2 Cor. vii. 14, *εἴ τι αὐτῷ ὄντι; ὁμῶν καὶ αὐτῷ, οὐ κατησχύνθη*. Gal. iv. 1, *οὐδὲν διαφίρει δούλου*.

Obs. 17. We have also in the New Testament the following among other instances of this adverbial usage, including definitions of *time*, *number*, *distance*, &c. Matt. xx. 2, *τὴν ἡμέραν, by the day, daily*; Luke ix. 14, *κατακλινάτι αὐτοὺς κλισίαις, in rooms*; xxii. 41, *ἀποσιπῶσθι ἀπ' αὐτῶν ὥστε λίθου βολὴν, distant about a stone's throw*; John vi. 10, *τὸν ἄριστον ὥστε πιντακισχίλιοι*. viii. 25, *τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν, what*

¹ Winer, § 32, 4. b.

² Winer, § 32. 4. a.

I told you at first; Acts x. 3, ὡς ἔλεον ἐνάτην τῆς ἡμέρας. xviii. 3, σκηνοποιῶ τὴν τέχνην, *by trade*. For τὸ γένει, *by birth*; and ὄνομα, *by name*; the dative is used in Acts xviii. 2, ἐνόματι Ἀκύλαν, Ποπτικὸν τῷ γένει. So also Mark vii. 26, Acts iv. 36. It should be observed however that in the New Testament and the later writers these notions were more usually expressed by means of the prepositions κατὰ, ἐν, or πρὸς.¹

§ 41.—Genitive. (BUTTM. § 132.)

1. The relation or connexion indicated by the *Genitive* branches out into a variety of particulars, and frequently requires to be expressed in English either by some *preposition*, or such other circumlocution as the nature of the context may suggest. In the New Testament and the later writers generally, though it follows the ordinary usage in almost all its bearings, yet the insertion of a *preposition* is far more common, with a view to render the signification distinct.

2. The *gen.* is found in the New Testament, as in Attic Greek, with verbs which signify *to free, keep off, desist*; as well as with those expressive of *separation, removal*, and the like. Thus in Mark ii. 21, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ. Luke xiv. 4, ὅταν μετασταθῶ τῆς οἰκονομίας. Acts xv. 29, ἀπέχεσθαι εἰδωλοθύτων. xxvii. 43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. 1 Tim. i. 6, ὃν τινὲς ἀστοχήσαντες κ. τ. λ. ix. 3, ἀπέχεσθαι βρωμάτων. xi. 5, παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας. So also with an *infin.* and *gen.* of the article; as in Luke iv. 42, κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Rom. xv. 22, ἐνεκοπήμην τοῦ ἐλθεῖν πρὸς ὑμᾶς. Compare Luke xxiv. 16, Acts x. 47, xx. 27.

Obs. 1. The whole of this class of verbs, however, are far more commonly followed in the New Testament by a *genitive* governed by *ἐκ* or *ἀπὸ*. Take the following examples from Matt. vi. 13, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ix. 16, αἶρει τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου. Mark vii. 6, ἡ καρδία αὐτῶν πόρρω ἀπ' ἐμοῦ. So Luke vii. 6, xii. 58, xiii. 15, Acts i. 4, ii. 40, v. 2, 3, xv. 20. Again, Acts xviii. 1, χωρίζεις ἐκ τῶν Ἀθηναίων. xix. 16, ἐκφυγὼν ἐκ τοῦ οἴκου. See also Rom. vii. 24, 1 Cor. x. 14, 2 Tim. iv. 17, Tit. ii. 14, Heb. v. 7, 1 Pet. i. 18, Pet. iii. 10, Rev. xiv. 13. Add Matt. i. 21, Luke i. 74, xi. 4, xxiv. 13, Acts xviii. 2, Rom. v. 9, viii. 2, 21, 35, 1 Cor. vii. 10, 27, Heb. vii. 26, James v. 20, 2 Pet. ii. 9, Rev. xx. 7. To this head may be added the expressions λούειν ἀπὸ τινος (Acts xvi. 33, Rev. i. 5), and καθαρίζειν ἀπὸ τινος (2 Cor. vii. 1).² Compare Tobit iii. 14, Diod. Sic. i. 24, Appian. Syr. 59. In James v. 4, ὁ μισθὸς ὁ ἀπιστημένους ἀπ' ὑμῶν, *the recompence fraudulently withheld by you*, does not belong here.

¹ Winer, § 32, 6. Alt, Gr. N. T. § 30. 2. Lobeck ad Phryn. p. 366.

² Winer, § 30, 6. Alt, §§ 27, 2 and 67, β. Bornemann ad Xen. Anab. p. 56.

3. All kinds of *partitives* are, from their very nature, followed by the *genitive*; and most of the cases which occur in other writers are found repeatedly in the New Testament. Thus with such adjectives as *δλίγοι*, *πολλοί*, *ἡμῖς*, &c., when the substantive is considered as the whole, and the adjective as a part:—Matt. iii. 7, πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων. xv. 37, τὸ περισσεῦον τῶν κλασμάτων. Luke xix. 8, τὰ ἡμίση τῶν ὑπαρχόντων μου. Heb. xi. 21, τὸ ἄκρον τῆς ράβδου. With *τις*, as in Matt. xxvii. 47, τίνες τῶν ἐκεῖ ἐστώτων. Luke xiv. 15, τις τῶν ἀνακειμένων.

Obs. 2. Hence the superlative is followed in the New Testament, as in classical Greek, by the genitive plural of the substantive to which it belongs. Thus in 1 Cor. xv. 9, ἡ ἰσχυρότης τῶν ἀποστόλων. Another construction, however, with *ἐν* and a dative, occurs in Matt. ii. 6, cited from Micah v. 2, καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, ὡς δαμῶς ἰσχυρὸς ἐν τοῖς ἡγεμόσιν Ἰούδα. Somewhat akin to this exception from the usual form, is the similar use of the *positive*, to which the addition of a noun, indicating the class of persons or things to which it belongs, gives the force of a *superlative*; as in Mark x. 43, μίγας ἐν ὑμῖν. Luke i. 28, εὐλογημένη σὺ ἐν γυναιξίν, *blessed among women*, i. e. *most blessed of women*. This has been regarded, and perhaps with justice, as a Hebraism, which the LXX have preserved in Cant. i. 8, καλὴ ἐν γυναιξί. At the same time it is very similar to the Greek expressions *ὁ φίλ' ἀνδρῶν*, and the like, in which the positive is supposed to be put for the superlative;¹ not to mention that the exact form occurs in Pind. Nem. iii. 138, αἰετός ὧς ἐν ἀντιποῖς. So in Latin, Liv. xxiii. 44, *Magna inter paucos*, for *maxima*. There are also other passages, in which the positive has been thought to be put for the superlative: as, for instance, Matt. v. 19, οὗτος μίγας κληθήσεται, where, μίγας is opposed to ἰσχυρὸς in the preceding clause. xxii. 36, ποῖα ἰστολή μισγᾶν ἐν τῷ νόμῳ; (Compare v. 38.) Luke ix. 48, οὗτος ἴσται μίγας. x. 42, Μαρία τὴν ἀγαθὴν μερίδα ἐξελίξατο. 1 Cor. vi. 4, τοὺς ἐξουθενούμενους ἐν τῇ ἐκκλησίᾳ, τοὺς καθεξῆς. In these instances, however, may be understood *a great one*, *the great commandment*, *the good part*, *the despised*, κατ' ἐξοχὴν, without having recourse to a superlative sense.

Obs. 3. The *partitive* use of *adverbs of time* occurs in Matt. xxviii. 1, ὅψι σαββάτων, *at the close of the Sabbath*.

Obs. 4. After names of places, the name of the country in which they lie is in the genitive; as in Matt. ii. 5, ἐν Βηθλεὲμ τῆς Ἰουδαίας. iii. 1, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. x. 23, πόλις τοῦ Ἰσραὴλ. Add Mark viii. 27, Luke iv. 25, Acts xiii. 13, xxiii. 3, xxvii. 5.

Obs. 5. When the article occurs as a *partitive* pronoun in the formula *ὁ μὶν—ὁ δὲ*, the whole is usually put in the same case as the parts, e. g. Acts xxvii. 44, τοὺς λαοὺς οὓς μὲν ἐπὶ σανίον, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.

4. There are many verbs in which the idea of *partition* is contained or implied, as well as the adjective and substantive corresponding to such verbs, which govern the *genitive*. Thus verbs signifying *to participate in any thing*; as μετέχειν, μεταλαμβάνειν, κοινωνεῖν τινός, &c. Thus 1 Cor. x. 21, οὐ δύνασθε τραπέζειν

¹ Matt. Gr. Gr. § 320. 3. Monk ad Eur. Alcest. 743.

Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. 2 Tim. ii. 6, τὸν κοπιῶντα γεωργὸν δεῖ τῶν καρπῶν μεταλαμβάνειν. Heb. ii. 14, ἐπεὶ οὖν τὰ παῖδια κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μέτεσχε τῶν αὐτῶν, κ. τ. λ. v. 13, πᾶς ὁ μετέχων γάλακτος. vii. 13, φυλῆς ἐτέρας μετέσχηκεν, *participated in*, i. e. belonged to, *another tribe*. Add 1 Cor. ix. 10, Heb. v. 13, xii. 10. Of adjectives or substantives there are examples in 1 Cor. x. 16, 18, κοινωνία τοῦ αἵματος τοῦ Χριστοῦ, κοινωνοὶ τοῦ θυσιαστηρίου. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι. Add Heb. iv. 14, xii. 8, 1 Pet. v. i.

Obs. 6. In Acts xxiv. 25, μεταλαμβάνειν is followed by an accusative, but in a sense which scarcely belongs to this head; and the same phrase, μεταλαβὺν καμὴν, *to take an opportunity*, is also found in Polyb. ii. 16. There is one instance in which μετέχειν is constructed with the preposition ἐκ in 1 Cor. x. 17, ἐκ τοῦ ἰνὸς ἄρου μινί-χομεν. Once also κοινωνεῖν is followed by εἰς with an accusative expressive of the object, in Phil. iv. 15, οὐδὲμία μοι ἐκκλησία κοινωνοῦσιν εἰς λόγον δόσις καὶ λήψις. The more usual construction of this verb, however, is with the dative; as in Rom. xv. 27, εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν κοινωνήσαν τὰ ἱθνη, κ. τ. λ. 1 Tim. v. 22, μηδὲ κοινωνοῦν ἡμαρτίας ἀλλοτριῆς, i. e. μηδὲν κοινὸν ἔστω σοὶ καὶ ταῖς ἀλλήλων ἡμαρτίας.¹ So also Phil. iv. 15, 1 Pet. iv. 13, 2 John ii. With the dative of the person the verb occurs in Rom. xii. 13, Gal. iv. 15. Compare Polyb. ii. 32. 8, Ælian, V. H. iii. 17, Herodian, iii. 10. 15.

Obs. 7. Throughout the New Testament μεταδίδωμι occurs only with the accusative, expressed or understood; as in Luke iii. 11, εἰ ἔχον δύο χιτῶνας, μεταδίδωμ τῷ μὴ ἔχοντι. Rom. i. 11, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8, ἰδοὺ οὐμιν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς. So also Test. xii. Patr. δ' ἡκούσατε, μεταδοτε καὶ ὑμῖς ταῖς τίκνους ὑμῶν. See also the LXX in Job xxxi. 17, Wisd. vii. 13, 2 Macc. viii. 13. Other verbs of a similar import are followed by a genitive with ἀπὸ or ἐκ, where an ellipsis of μέγας is manifest from Luke xxiv. 42, οἱ δὲ δίδωκαν αὐτῷ ἐκ θύος ὅπου μέγας, καὶ ἀπὸ μελισσίου κηρίου. So John xxi. 10, ἐνίγκατε ἀπὸ τῶν ὀφθαλμῶν. Acts ii. 17, ἐκχρίω ἀπὸ τοῦ πνύματος μου. 1 John iv. 13, ἐκ τοῦ πνύματος αὐτοῦ δίδωκεν ἡμῖν.²

Obs. 8. Sometimes εἶναι and γίνισθαι govern a genitive in a partitive sense, implying *to belong to*; as in Matt. vi. 13, σοῦ ἐστιν ἡ βασιλεία. Luke xx. 33, σῖτος αὐτῶν γίνισται γυνή; Compare Rom. xiv. 8, 2 Tim. ii. 19. Thus also in Heb. x. 39, ἡμεῖς οὐκ ἐσμιν ὑποστωλῆς, *we are not a portion of the drawing back*, i. e. *we do not belong to*, *we are not partakers with*, those who draw back. xii. 11, πᾶσα παῖδμα οὐ δοκίμας εἶναι, ἀλλὰ λύπη, i. e. *partakes of*, *is attended with*, *sorrow*. Again, in 1 Cor. i. 12, iii. 4, ἐγὼ μὲν ἐμὲ Παύλου, κ. τ. λ., *I am the follower or disciple of Paul*. The prep. ἐκ is, however, more usually employed, when *belonging to a sect or party* is signified; as in Matt. xxvii. 73, ἐληθῶς οὐ ἐξ αὐτῶν ὧ. Compare Luke xxii. 58, John vi. 64, viii. 23, xviii. 17, 25, Col. iv. 9, *et alibi*. There is one instance, in which the *gen.* is accompanied by πρὸς, where the expression signifies *to be of advantage to*. It occurs in Acts xxviii. 34, ταῦτο γὰρ πρὸς τῆς ὑμῶν σωτηρίας ὑπέρχετο.

Obs. 9. The *gen.* is also used with other verbs, when the reference is to a *part* only; as in Acts xxvii. 36, προσελάβοντο τροφῆς, *they took some nourishment*.

¹ Winer, § 30, 5.

² Winer, *ubi supra*.

5. Of verbs signifying *to enjoy*, ὄνασθαι is followed by a genitive in Philem. 20, ἐγὼ σου ὀναιμην, *may I find comfort in thee*.

Obs. 10. The verbs which denote *eating and drinking*, ἐσθίειν, πίνειν, φαγεῖν, &c., take either a genitive or an accusative in the best Greek writers,¹ but in the New Testament these verbs are more commonly followed by a genitive with ἀπὸ or ἐκ.² Thus Matt. xv. 27, Mark vii. 28, τὰ κυρία ἐσθίου ἀπὸ τῶν ψυχλῶν. John iv. 13, οὗ ἐστίν ἐκ τοῦ ὕδατος τούτου. vi. 26, ἐφάγισι τῶν ἄρτων. 1 Cor. xi. 28, οὕτως ἐκ τοῦ ἄρτου ἐσθίου, καὶ ἐκ τοῦ ποτηρίου πίνω. Rev. ii. 17, δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μένου. Griesbach, however, considers the words φαγεῖν ἀπὸ, in this last example, as a gloss; in which case it will belong to Obs. 9. Sometimes the verbs under consideration are found with an accusative; as in Matt. xv. 2, ἵνα ἄρτοι ἐσθίσουν. xxvi. 17, φαγεῖν τὸ πάχος. 1 Cor. xi. 26, ἰσχύει γὰρ ἂν ἐσθίει τὸν ἄρτον τούτον, ἢ τὸ ποτήριον ταῦτα εἴησι, κ. τ. λ. Add Matt. xii. 4, Mark i. 6, iii. 20, vii. 2, John vi. 58, 1 Cor. xi. 20, Rev. x. 10; and compare Diog. Laert. vi. 2. 6. There may be this difference between the two forms, that ἐσθίου τι signifies *to take food as an adequate means of nourishment*, and ἐσθίου τινος or ἐσθίου ἐκ τινος, *to eat a portion of any thing*. In like manner we say, in English, *to eat meat, to drink water*; and also *to eat of this, to taste of that*.

Obs. 11. The construction of γινώσθαι seems to have been indifferently with the genitive or the accusative. Thus we have the figurative expression γινώσθαι θανάτου (Matt. xvi. 28, Mark ix. 1, John viii. 52, Heb. ii. 9); and hence Tertull. c. Marcion, iii. 149, *Debitæ mortis gustavit*. John ii. 9, ὡς ἂν γινώσκατε ἐ ἀρχιτεκτονικῇ οἰδοῦ ὅταν γιγνηται. Compare Diog. Sic. i. 89, Ælian, V. H. i. 8. In Heb. vi. 45, both constructions occur in the very same sentence.

6. The *person or thing, from which any thing proceeds*, is frequently put in the *genitive*; particularly, for instance, after verbs signifying *to hear, to get information*; as in Acts i. 4, τὴν ἐπαγγελίαν, ἣν ἠκούσατέ μου. In the New Testament, however, this is more generally expressed by παρὰ, ἐκ, or ἀπὸ. Thus in Matt. ii. 4, ἐκυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Luke xxii. 71, αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. John xii. 34, ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου.

Obs. 12. In the same manner, εἶναι and γίγνισθαι, implying *birth or origin*, are followed in the New Testament by ἐκ with a genitive; as in Matt. i. 20, γονῆς ἐκ πνύματος ἁγίου. John vii. 44, ὅμοις ἐκ πατρὸς τοῦ διαβόλου ἐστί. Rom. i. 3, τὸ γονῆς ἐκ σπέρματος Δαβὶδ. Gal. iv. 4, γινόμενος ἐκ γυναικος. Add Matt. xxi. 25, Luke ii. 4, John i. 47, iv. 22, vii. 52, xiii. 44, 1 Cor. xi. 8, 1 John iv. 5, 6, 7, et alibi.

Obs. 13. The same usage also prevails in expressing the *material of which any thing is made*; as in Matt. xxvii. 29, John xix. 2, στίφανον ἐκ ἁπλοῦ. Rev. xxi. 21, ἀπὸ οὗς ἡκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαρμαρίου. When, however, the *author or cause of any thing* is intended, the simple genitive is employed. Thus in 2 Cor. xi.

¹ See Monk ad Eur. Alcest. 855. Mitchell ad Arist. Acharn. 134.

² Winer excepts from this rule Heb. xiii. 10, ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν κ. τ. λ. Since, however, θυσιαστήριον, which is here used for the *sacramental table*, with especial reference to the sacred elements of *bread and wine*, the passage may readily be explained upon the same principles.

26, *κινδύνους ποταμῶν καὶ ληστῶν*, dangers occasioned by rivers and robbers; (and so Heliod. ii. 4. 65, *κίνδυνοι θαλασσῶν*.) Eph. iv. 18, *ἡ ζωὴ τοῦ Θεοῦ*, the life which God gives; 1 Tim. iv. 1, *διδασκαλίαις δαιμονίων*, doctrines suggested by devils. Also, though less frequently, when the 'genitive is to be taken passively; as in Matt. xxv. 34, *ὕλογημένοι τοῦ πατρὸς*. John vi. 45, *ἵδαντο τοῦ Θεοῦ*. Compare 1 Cor. ii. 13. Many good manuscripts read in 2 Pet. ii. 14, *καθὼς γιγνομένην πλυνίαν* (*vulgo πλυνίαν*). Compare Philostr. Her. ii. 15, iii. 1, x. 1. The preposition *ὑπὸ* is inserted in 1 Thess. i. 4, *ἡγασμένοι ὑπὸ Θεοῦ*. So also in Acts x. 41, *et alibi*.¹

Obs. 14. A somewhat similar idiom seems to obtain in the expression *βάπτειν ὕδατος*, to dip into water, which occurs in Luke xvi. 24. As an example of the same kind Wetstein cites from Aratus, *βάπτειν ὠκεάνου*.² We find in Exod. xii. 22, LXX, *βάπτειν ἀπὸ τοῦ αἵματος*, to dip into, i. e., to stain with, blood. Compare Lev. xiv. 16. Here also may be referred Acts ix. 1, *ἱμνίων ἀπὸ πόνου καὶ φόνου*, where the genitive indicates the origin of the passion, which affected the breath. So Heliod. Æth. i. 2, *πνίον φρονήματος*.

Obs. 15. With respect to the analogous practice of expressing qualities of persons or things by the *gen. of substantives*, which receive the sense of *adjectives*, the following are instances:—Luke xvi. 8, *τὸν εὐνούμενον τῆς ἀδικίας*, the unjust steward; Rom. i. 26, *πάνθ ἀτιμίαις*, for *ἄτιμα*. Eph. i. 13, 14, *τῷ πνύματι τῆς ἰσχυρίας*, *εἰς ἀπελευθέρωσιν τῆς περιποιήσεως*, i. e., *τῷ ἰσχυρίῳ* and *περιποιήσῃ*. iv. 29, *πρὸς εὐδοκίαν τῆς χρείας*, useful edification. Add Acts ii. 19, *ἀτμίδα καπνοῦ*, smoky vapour (Hos. xiii. 3, LXX, *ἀτμίς καπνῶν*). ix. 15, *σκιὴς ἰαλογῆς*, for *ἰαλκτὴν*. Rom. i. 4, *πνύμα ἀνθρωπίνης*. Eph. ii. 2, *τοῖς υἰοῖς τῆς ἀσωτίας*. 1 Pet. i. 14, *τίνα ὑπακοῆς*. The principal, not the qualifying, noun is placed in the genitive in Rom. vi. 4, *ἐν καπνότητι ζωῆς*. Gal. iii. 14, *τὴν ἰσχυρίαν τοῦ πνύματος*, i. e., *πνύμα ἰσχυρίαν*. 2 Thess. ii. 11, *ἐνέργειαν πλάνης*, strong delusion. 1 Tim. vi. 17, *ἐπὶ πλούτου ἀηλότητι*. A pronoun is sometimes added, which, though it relates to the entire idea included in both nouns, stands after that in the genitive; and, if an adjective, agrees with it in number and gender. Thus in Acts v. 20, *πάντα τὰ ῥήματα τῆς ζωῆς ταύτης*. xiii. 26, *ὁ λόγος τῆς σωτηρίας ταύτης*. Rom. vii. 24, *σώματος τοῦ θανάτου τούτου*, i. e., *σώματος τούτου θανατοφέρου*. Heb. i. 3, *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*, by his powerful word. Rev. xiii. 3, *ἡ πληγὴ τοῦ θανάτου αὐτοῦ*, its mortal wound. So Judith ix. 10, LXX, *ἐκ χυλίων ἀπάτης μου*. When the governing noun has the force of the adjective, the idiom is rather to be regarded as an Hebraism; as in Luke i. 48, *τὴν ταπείνωσιν τῆς δούλης*, for *δούλην ταπεινήν*. In Rom. vi. 6, *τὸ σῶμα τῆς ἁμαρτίας* might perhaps be rendered the *sinful body*, or the *body in which sin exists*; but the metaphor seems to indicate that Sin is represented, as it were, with a body, and that body nailed to the cross. It is clear that those passages cannot be referred to this head, in which one of the nouns is not qualified by the other, but exhibits some particular characteristic of it, as in Col. ii. 5, *βλίσπειν τὸ στεγνύμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*, looking, not to your strong faith, but to the steadfastness of your faith. The sense would, in like manner, be inadequately conveyed by an adjective in 2 Cor. iv. 7, *ἵνα ἡ ἐπιτεβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ, καὶ μὴ ἐξ ὑμῶν*. Gal. ii. 14, *οὐκ ἐξεδουλοῦναι πρὸς τὴν ἀληθείαν τοῦ ἰσχυρίου*. Eph. iv. 17, *μηκέτι ὑμᾶς περιπατεῖν ἐν ματαιότητι τοῦ νοῦς αὐτῶν*. 1 Pet. i. 2, *ἐλκετοῖς ἐν ἀγιασμῷ πνύματος*. Again in 1 Cor. x. 16, *τὸ ποτήριον τῆς εὐλογίας* is not the blessed cup, but the cup of blessing (so called); in Eph. v. 2, Phil. iv. 18, *ὁσμὴ ἰωδίας*, which is rendered in the English Testament a sweet-smelling savour, is rather, perhaps, an odour arising from sweet incense, in allusion to the Levitical sacrifices (Exod. xxix. 18, Levit. i. 9, 13, ii. 2, iii. 5, LXX, *et alibi*); and in Heb.

¹ Winer, § 30. 2, 4. Alt, Gram. N. T. § 26. 2, 4.

² Wetstein on Luke xvi. 24. See also Matt. Gr. § 375. *Obs.* 2.

ix. 2, ἡ *πρόστις* τῶν ἄρτων should probably be translated *the setting on of bread*; though it may also be convertible with the ἄρτοι τῆς προτίσιως, *shew-bread*, of the Evangelists (Matt. xii. 4, Mark ii. 26, Luke vi. 4).¹

§ 42.

1. Words which express ideas of *relation* take the object of that relation in the genitive; and the rule, with certain exceptions, is observed by the writers of the New Testament. To this class belong,

1. Verbal adjectives whether used in an active or passive sense; as in James i. 13, ἀπείραστος κακῶν. 2 Pet. ii. 14, ἀκαταπαύστους ἁμαρτίας.

2. Words which represent an *action* or *affection* of the mind; as, for instance, adjectives denoting *experience*, *ignorance*, *lust*, *zeal*, &c. Thus Acts xxi. 21, ζηλῶται τοῦ νόμου. xxvi. 3, γνώστην ἐδῶν καὶ ζητημάτων. 1 Cor. x. 6, ἐπιθυμητὰς κακῶν. Heb. v. 13, ἄπειρος λόγου δικαιοσύνης.

2. Words which indicate *fulness* or *want* take a genitive expressive of that whereof anything is full or empty: as,

1. *Adjectives*. Matt. xxiii. 28, μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Luke v. 12, πλήρης λέπρας. John i. 14, πλήρης χάριτος καὶ ἀληθείας. Acts ix. 36, πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν. Rom. xv. 14, μεστοὶ ἐστε ἀγαθωσύνης. Add Matt. xiv. 10, xv. 37, Mark vi. 43, viii. 19, Luke iv. 1, John xix. 29, xxii. 11, Acts vi. 3, 5, 8, vii. 55, ix. 36, xiii. 10, Rom. i. 29, xv. 14, James iii. 8, 17, 2 Pet. ii. 14. Sometimes, however, the relation is expressed by ἀπὸ or ἐκ. Thus Matt. xxvii. 24, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου. Acts xx. 26, καθαρὸς ἀπὸ τοῦ αἵματος. 1 Cor. ix. 19, ἐλεύθερος ὢν ἐκ πάντων. Also by a *dative*, as in Rom. vi. 20, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

Obs. 1. Hence the names of vessels take the *gen.* of that *with which they are filled*; as in Matt. xiv. 13, κεράμιον ὕδατος, a *pitcher full of water*. Compare Jerem. xlviii. 1, 1 Sam. x. 3, LXX. Dion. Hal. iv. 2023. Theophr. Char. 17. Diog. Laert. vi. 1. 4, vii. 1. 3. Athen. i. p. 177.²

2. *Verbs*. Matt. xxii. 10, ἐπλήσθη ὁ γάμος ἀνακειμένων. Mark viii. 4, πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων

¹ Winer, § 34. 2. ² Alt. § 23. 3. Hermann ad Viger, p. 890.

² Matt. Gr. Gr. § 355. c. Winer, § 30. 2.

ἐπ' ἐρημίας; xv. 36, γεμίσας σπόγγον ὄξους. Luke iv. 28, ἐπλησθησαν πάντες θυμοῦ. xi. 39, τὰ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. xv. 17, πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῶ ἀπόλλυμαι; John ii. 7, γεμίσατε τὰς ὑδρίας ὕδατος. Acts ii. 28, πληρώσεις με εὐφροσύνης. xxvii. 38, κορεσθέντες τροφῆς. Add Matt. xxvii. 36, Luke i. 15, 53, v. 26, John vii. 13, Acts v. 28, xiii. 52, xix. 29, Rom. iii. 14, *et alibi*. Again Luke xxii. 35, καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πῆρας καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός. Acts xvii. 25, οὐδὲ θεραπεύεται προσδεόμενος τινός. Rom. iii. 23, πάντες ἡμαρτον, καὶ ὑστεροῦνται τῆς δοξῆς τοῦ Θεοῦ. James i. 5, εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω κ. τ. λ.

Obs. 2. All or most of these verbs, however, are equally followed by a genitive with *ἐκ* or *ἀπὸ*.¹ Thus in Matt. xxiii. 25, ἔσωθεν γίμνουσιν ἐκ ἀρπαγῆς καὶ ἀδικίας. Luke xv. 16, ἰσιθίμει γιμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κικαρίων. xvi. 21, ἰσιθυμῶν χαρταρθῆναι ἀπὸ τῶν ψυχίων. John xii. 3, ἡ οἰκία ἡκληρώθη ἐκ τῆς ὁσμῆς. Heb. xii. 15, ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ. Rev. xix. 21, πάντα τὰ ὄρη ἐχρητάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. We have likewise, πληροῦν and περισσεύειν with a dative in 2 Cor. vii. 4. So in Ecclesi. xi. 12, πτωχεύει περισσεύει. See also Rom. i. 29.

Obs. 3. When followed by the prepositions *ἐν* or *ἐν*, the verbs περισσεύειν and ὑστερεῖσθαι, have the sense of *making progress*, or *falling short*, respectively. Thus in 1 Cor. i. 7, μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματος. xv. 58, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε. 2 Cor. ix. 8, δυνατὸς δι' ἡμᾶς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα περισσεύητε εἰς πᾶν ἔργον ἀγαθόν. So πλουτίζεισθαι, and πλουτεῖν ἐν τινί, in 1 Cor. i. 5, 1 Tim. vi. 18. We find also πληροῦσθαι with a similar construction and import in Eph. iii. 19, v. 18. This latter verb is also found with an accusative; as in Col. i. 9, πληροῦσθε τὴν ἐπίγνωσιν τοῦ θλήματος αὐτοῦ. In Phil. i. 11, the MSS. vary between καρπῶν and καρπῶν.² See below, § 48, 3.

Obs. 4. The verb δίδωμι, *to need, to require*, does not occur in its primary acceptation in the New Testament. In the derived sense, *to pray*, it takes a *genitive* in Matt. ix. 38, Luke v. 12, Acts xxi. 39, xxvi. 3, and elsewhere; (and thus also in James v. 17, προσκύνετο τοῦ μὴ βεῖξαι.) It has a *gen.* of the *person* and an *accus.* of the *thing* in 2 Cor. viii. 4. We have also δίδωμι περὶ τινος, and δίδωμι ὑπὲρ τινος, *to pray for a person*, in Luke xxii. 32, Acts viii. 24. Compare Ps. xxix. 8, Job ix. 15, LXX. So Rom. viii. 27, ἰντυγχάνει ὑπὲρ ἁγίων. James v. 16, ἰψύχετε ὑπὲρ ἀλλήλων. Add Rom. viii. 26, 34, Heb. vii. 25.

3. Several other *verbs* are sometimes, though not universally, found with a *genitive*; especially,

1. Those which signify *to remember* and *to forget*. Thus Luke xvii. 32, μνημονεύετε τῆς γυναίκος Λῶτ. John xv. 20, μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν. Heb. vi. 10, ἐπιλα-

¹ Schweighauser ad Athen. xiii. p. 569. et in Addend. et Corrigend. p. 478.

² Winer, § 30, 5. Alt, § 27, 1.

θέσθαι τοῦ ἔργου ὑμῶν. xiii. 2, τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε. Add Mark xiv. 72, Luke i. 72, Acts xi. 16, 2 Pet. iii. 2, Heb. xi. 15, xiii. 2, 16, *et alibi*.

Obs. 5. An instance of the construction with *περὶ* occurs in Heb. xi. 22, τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἱμνημένοι, *made mention of the Exodus*. Compare Tobit iv. 1. Sometimes also these verbs are construed with an accusative; as in Matt. xvi. 9, οὐδὲ μνημονεύει τοὺς πίστει ἄρτους. Phil. iii. 13, τὰ μὲν ὀπίσω ἐπιλανθάνομαι. See also 1 Thess. ii. 9, 2 Tim. ii. 8, Rev. xviii. 5. In a *transitive* sense, *to remind, to call to memory*, these verbs usually take a *double accus.* (John xiv. 26. 1 Cor. iv. 17); but the thing *to be recollected* is in the *gen.* with *περὶ* in 2 Pet. i. 12, διὰ τοῦ ἀμνήσεσθαι ὑμᾶς αἰὶ ὑπομνησέσθαι περὶ τούτων.

2. Those which signify *to be careful, or careless about any thing*: as in Luke x. 34, ἐπεμελήθη αὐτοῦ. 1 Cor. ix. 10, μὴ τῶν βοῶν μέλει τῷ Θεῷ; 1 Tim. iii. 5, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; iv. 14, μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος. Heb. ii. 3, τηλικαύτης ἀμελήσαντες σωτηρίας. xii. 4, οὐ μοι, μὴ ὀλιγῶρει παιδείας Κυρίου. Frequently the construction is with *περὶ* and a *genitive*. Thus Matt. xxii. 16, Mark xii. 14, οὐ μέλει σοι περὶ οὐδενός. John x. 13, ὁ μέλει αὐτῷ περὶ τῶν προβάτων. xii. 6, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ. 1 Pet. v. 7, ὅτι αὐτῷ μέλει περὶ ὑμῶν. Compare Wisd. xii. 13, 1 Macc. xiv. 43. According to some,¹ there is an instance of *μέλει* with a *nominative* in Acts xviii. 17, οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν. By rendering *οὐδὲν, not at all*, it will equally suit the regular construction with a *genitive*.²
3. Verbs signifying *to long for anything, to covet*; as in Matt. v. 28, ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 1 Thess. ii. 8, ἰμειρόμενοι ὑμῶν. 1 Tim. iii. 1, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. Add 1 Tim. vi. 10, Heb. xi. 16.

Obs. 6. Under this head may be classed the expression *πιπῆν τινας* and *διψῆν τινας*, employed in a figurative sense. Thus Plutarch. *de Ira cohibenda*, t. ii. p. 460, ὁ μὴ πιπῶν μηδὲ διψῶν αὐτῆς, *scil.* τιμωρίας. Compare Xen. *Œcon.* xiii. 9, Joseph. B. J. iv. 11. 4. We find however the accusative in Matt. v. 6, μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην.³ So also Joseph. B. J. i. 32. 2, διψήσας τοῦ μὲν αἵμα. The verb *διψῆν* is followed by a *dative* in Exod. xvii. 5, LXX, ἰδίψησιν ὁ λαὸς ὕδατι.

4. Verbs including an idea of *superiority, inferiority, forbearance, dominion*, and the like, often take the object

¹ Compare Schleusner and Wahl with Bretschneider, in v.

² Winer, § 30, 7.

³ Winer, *ubi supra*: Wetstein and Elsner on Matt. v. 6.

of comparison in the *genitive*. Thus in Matt. xvii. 17, ὡς γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν; Acts xviii. 12, Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας. 1 Tim. ii. 12, γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός. Add Matt. xx. 25, Luke iii. 1, Acts xviii. 14, 2 Cor. i. 24, xi. 1, 2 Tim. iv. 3, Heb. xiii. 22, &c.

Obs. 7. To the same class may also be referred *καταναγκᾶν τινος*, *to be burdensome to any one*, in 2 Cor. xi. 8, xii. 13, 14. The exceptions, however, to this usage are extremely numerous; some of these verbs being found with a *dative*, or an *accusative*, or a *preposition* with its case. Thus Matt. ii. 22, Ἀρχίλαος βασιλεύς ἐπὶ τῆς Ἰουδαίας. Luke i. 33, βασιλεύς ἐπὶ τὸν οἶκον Ἰσραὴλ. Acts vii. 10, ἡγούμενος ἐπ' Αἰγύπτου. xx. 28, ποιμαίνει τὴν ἐκκλησίαν Θεοῦ. 2 Cor. xii. 13, τί γὰρ ἔστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; Phil. iv. 7, ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν. 2 Thess. i. 4, ταῖς θλίψιν, αἷς ἀνέχισθε (which may, however, be otherwise accounted for). 2 Pet. ii. 19, ὃ γὰρ τις ἡττήται, ταυτὶ καὶ διδούλεται.¹ Rev. ii. 27, ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. See also Matt. ii. 6, Luke xix. 14, 27, Rev. v. 10. The form *ἀρχισθαι* ἔν τινι occurs in 1 Sam. ix. 17, x. 1, LXX.

Obs. 8. In the opposite sense, *to obey*, only *ἀκούειν* is found with a *genitive*; as in Luke x. 16, xvi. 29, 31, John viii. 47, Acts iv. 19, *et alibi*.² Other verbs of the same import are universally construed with a *dative*. Thus in Matt. viii. 27, οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. Acts v. 29, *πειθαρχεῖν δι' Θεοῦ μᾶλλον ἢ ἀνθρώποις*. xxvii. 21, ἴδω μὲν *πειθαρχήσαντας μοι μὴ ἀνίστασθαι ἀπὸ τῆς Κρήτης*. Gal. iii. 1, v. 7, τῇ ἀληθείᾳ μὴ *πειθισθαι*. Add Mark i. 27, iv. 41, Luke viii. 25, xvii. 6, Acts v. 36, 37, 40, vi. 7, xxiii. 21, xxviii. 24, Rom. vi. 12, x. 16, Eph. vi. 1, Phil. ii. 12, 2 Thess. iii. 14, Heb. v. 9, xi. 8, xiii. 17, James iii. 3, 1 Pet. iii. 6; and compare Gen. xvi. 3, xli. 40, Deut. xx. 12, xxi. 18, Dan. iii. 12, Ælian, V. H. i. 34, iii. 23, Polyb. iv. 17. 7. So with *ἀπειθεῖν*, as in John iii. 36, ὃ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ἔψεται ζωῇ. Rom. ii. 8, ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *πειθαγμένοις δι τῇ ἀδικίᾳ*. The adjective *ἀπειθής* also takes the *dative* in Acts xxvi. 19, Rom. i. 30. In Rom. xvi. 17, where the proper construction would have been *ὑπακούσας τῷ τύπῳ τῆς διδασχῆς εἰς τὸν παρὶδωτὴν*, the antecedent *τύπον* is attracted into the case of the *relative*. See § 59. The LXX frequently construe *ὑπακούειν* with a *genitive*. Compare Gen. xvi. 3, xxii. 18, Levit. xxvi. 27, Deut. xxi. 20, 2 Chron. xi. 13.³

5. Verbs of *accusing* take the *gen.* of the thing *on account of* which the charge is made, as in Acts xix. 40, ἐγκαλεῖσθαι στάσεως. More commonly, however, this *gen.* is accompanied with *διὰ* or *περὶ*, as in Acts xxiii. 29, ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου. When these take the *gen.* of the *person*, it is in consequence of their composition with the *prep.* *κατά*. Otherwise they take the *dat.* of the *person*. See § 45. 4.

6. Verbs of *sense*. The verb *ἀκούειν* is found with the *genitive* of the *person* in Matt. xvii. 5, xviii. 15, Luke ii. 46, John iii. 29, Acts ii. 6, x. 46, *et alibi*; and with

¹ See Kypke *ad loc.*² Winer, § 30, 7.³ Alt, Gram. N. T. § 29.

the *genitive* of the thing heard, in Luke vi. 47, xv. 25, John v. 25, Acts xi. 7, *et alibi*. Other verbs of sense, however, are followed by an accusative; and so also ἀκούειν itself in John viii. 43.

Obs. 9. It should seem that this verb, when simply marking the sense of hearing, is followed, according to ordinary usage, by a genitive; but when containing the additional idea of *understanding*, it takes the accusative; and this consideration will readily explain the apparent discrepancy in Acts ix. 7, compared with xxii. 9. Thus also the verbs ἰθυμίζωμαι, συνίναί, to reflect, to understand, are commonly in the New Testament followed by the accusative; as in Matt. ii. 20, ταῦτα δὲ αὐτῷ ἰθυμίζοντες. ix. 4, ἰνατί ὑμεῖς ἰθυμίζετε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; Luke ii. 50, αὐτὸ οὐ συνήκαν τὸ ῥῆμα. xviii. 34, αὐτοὶ οὐδὲν τούτων συνήκαν. xxiv. 45, συνίναται τὰς γραφάς. The construction, however, with περί and a genitive is found in Acts x. 19, Πίστευ ἰθυμουνμίον περί τοῦ ὁράματος. Also with ἐν and a dative in Mark vi. 52, οὐ γὰρ συνήκαν ἐν ταῖς ἑρτίαις. In like manner ἀκούειν sometimes occurs with περί and a genitive of the thing. Thus Mark v. 27, Luke vii. 3, ἀκούσας περί τοῦ Ἰησοῦ. So in Acts xxiii. 20, συνίνασθαι περί αὐτοῦ.¹

Obs. 10. It is not the preposition in a compound verb which regulates the case which it governs; for some verbs govern a genitive, which are compounded with prepositions not otherwise followed by that case; but the preposition *limits* or *fixes* the relation expressed by the verb. For instance, verbs compounded with κατά take the genitive of the person, *against whom* any thing is said or done. John v. 45, μὴ δοκίμει ἔτι ἰγὼ κατηγορεῖσθαι ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς. Rom. xi. 18, μὴ κατακαυχῶν τῶν κλάδων. James iv. 11, μὴ κατακαλιῖται ἀλλήλων, *do not speak against, i. e. calumniate, one another*. Add John viii. 6, Acts xxv. 5, 1 Pet. ii. 12, iii. 16. The same import attaches to the preposition when separated from the verb, as in Rom. viii. 33, τίς ἰγκαλῖσει κατὰ ἐκλεκτῶν Θεοῦ; James iii. 14, μὴ κατακαυχᾶσθαι καὶ ψεύδεσθαι κατὰ τῆς ἀληθείας. v. 9, μὴ στινάζετε κατ' ἀλλήλων. Compare 1 Macc. viii. 32, x. 61, 63, xi. 25. Instead of the accusative of the thing charged against one, which is usual in classical writers, the genitive is employed in Acts xxv. 11, ὧν οὗτοι κατηγοροῦσί μου. Of the same class is καταφρονεῖν τινος, *to think against, i. e. to despise or slight, any one*, in Matt. vi. 24, xviii. 10, Rom. ii. 4, 1 Cor. xi. 22, Heb. xii. 2, *et alibi*; καταμαρτυρεῖν τί τινος, in Matt. xxvi. 62, xxvii. 13; καταγινώσκειν τινος, in Matt. ix. 24, Mark v. 39; καταστρηνύειν τινος, in 1 Tim. v. 11; καταγινώσκων τινος, in 1 John iii. 20, 21. Other examples will continually present themselves, as well as frequent instances in which like compounds take an accusative. Thus in 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτρίζομενοι. Col. ii. 18, μηδὲς ὑμᾶς καταβαραβιβύτω. With respect to verbs compounded with other prepositions governing a genitive in the New Testament, it may be observed, without multiplying examples, that sometimes the preposition may be separated from the verb without altering its sense, as in Acts vii. 40, ποίησαν ἡμῖν διούς, οἱ προσορεύονται ἡμῶν, i. e. προσεύονται πρὸς ἡμῶν. Sometimes the genitive depends upon the relation expressed by the verb itself; as in Luke x. 35, ἐπιμολήθηται αὐτοῦ; and sometimes no regard is paid to the preposition, but another case is put for the *genitive*, as the sense of the verb may permit. Thus in Matt. v. 42, τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστράφης, i. e. *do not reject him*. Of words governing a genitive, although compounded with prepositions which are not followed by that case, as σύν for instance, the following are examples:—Acts xiii. 1, Ἡρώδου σύντροφος. xxiii. 20, συνέθιντο τοῦ ἱερῆσαι σι. 1 Cor. ix. 23, συγκοινωνὸς αὐτοῦ. Phil. ii. 25, συνεργὸν καὶ συστρατιώτην μου.

¹ Winer, § 30, 7. Alt, § 27, 4. Kuinoel on Acts ix. 7.

§ 43.—*Of the Comparative.*

1. The ordinary syntax of the *Comparative* requires the things compared to be united in the same case by means of the particle *ἢ*, or the latter to be placed in the genitive. Without dwelling upon these usages, it will suffice to point out the more remarkable constructions of the comparative, which occur in the New Testament.

2. When the substantive is the same on both sides of the comparison, its repetition in the genitive is frequently omitted, and the comparison is referred, for the sake of conciseness, to the person of whom the thing compared obtains. Thus in Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ., for τῆς δικαιοσύνης τῶν γραμματέων. John v. 36, ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. 1 Cor. i. 25, τὸ μαρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ.

Obs. 1. In this last example the genitives omitted are τῆς σοφίας and τοῦ ἰσχύος, or the opposite qualities to those in the former member. The same usage is found in the Hebrew of Isai. lvi. 5. Compare 3 Esdr. iii. 5. So, in Latin, Juv. Sat. iii. 74, *Sermo promptus et Isæo torrentior*; for *Isæi sermone*.

Obs. 2. The abbreviation is not confined to comparatives, but occurs after other words, as ὅμοιος for instance. Thus Jude 7, Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορεύσασθαι, i. e. τῷ τούτων τρόπῳ. Rev. ix. 10, ἔχουσιν ὁρὰς ὁμοίας σκορπίους. xiii. 11, ἔχει κέρατα δύο ὅμοια ἀγρίῳ.

Obs. 3. The particle *ἢ* is omitted before numerals in Acts iv. 22, ἰτῶν γὰρ ἦν πλείωνν τισσαράκοντα. In Acts xxiv. 11, the true reading seems to be, οὐ πλείους ἐἰσὶ μοι ἡμέραι δικαῖαι. The Edd. insert *ἢ*.

3. Sometimes the thing compared is put in the accusative with παρά. Luke iii. 13, μηδὲν πλέον παρά τὸ διατεταγμένον ὑμῖν πράσσετε. Heb. i. 4, διαφορώτερον παρ' αὐτοὺς ὄνομα, where it will also be observed that παρ' αὐτοὺς is concisely put for παρ' αὐτῶν ὄνομα. iii. 3, πλείονος δόξης οὗτος παρὰ Μωσῆν ἡξίωται. xi. 4, πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκε. Also with ὑπέρ. Luke xvi. 8, φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. iv. 12, τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον. Compare Judg. xi. 25, xv. 2, xviii. 26, Ps. xix. 10. These prepositions in fact involve the idea of comparison: and thus, in Latin, Virg. Æn. i. 351, *Scelere ante alios immanior omnes*.

4. Some verbs, used in a comparative sense, are followed by *ἢ*, with μάλλον understood. This usage of βούλομαι is common

in the best writers; and θέλειν has a similar import in 1 Cor. xiv. 19, θέλω πέντε λόγους διὰ τοῦ νοῦς μου λαλῆσαι, ἢ μυρίου λόγους ἐν γλώσσῃ. The same omission occurs with λυσίτελει in Luke xvii. 2. Compare Tobit iii. 6, vi. 12.

Obs. 4. The comparative is often used without an expressed object of comparison, which is nevertheless implied in some additional circumstance which is passing in the mind. Thus John xiii. 27, ὁ παῖς, ποῖον τάχιστα, *more quickly than is your present purpose.* Acts xvii. 21, Ἀθηναῖοι εἰς οὐδὲν ἴσμεν ὑπαίκομεν, ἢ λίγαι τι καὶ ἐκτα καίνεσθαι, *something more new than the latest news, i. e. one novelty after another.* In the next verse the particle ὡς is inserted to qualify a disagreeable expression, and we may render ὡς διανομινομένους, *somewhat more superstitious than, from your high philosophical notions, might be expected.* Again, in Acts xviii. 26, ἀρβύλας αὐτῷ ἐξήκουσεν τὴν τοῦ Θεοῦ ὁδόν, *more accurately than he had hitherto been acquainted with it.* xxv. 10, ὡς καὶ ἐν κάλλιον ἐπιγνώσκεις, i. e. κάλλιον, ἢ ἐπιγνώσκεις Δαυῖδ. xvi. 13, ἔσονται περιλίγοι τὴν Κρήτην, *nearer than they had intended.* Other examples are 2 Cor. vii. 7, Phil. i. 12, ii. 28, 1 Tim. iii. 14, 2 Tim. i. 18, Heb. xiii. 19, 23, 2 Pet. i. 19. Compare Theophr. Char. viii. 1, Eurip. Orest. 1327, Arist. Av. 254, Lucian. Asin. 41, Plat. Euthyphr. 1.

Obs. 5. There is no passage in the New Testament in which the sense is precisely the same as if the positive were used; for even in 2 Cor. ii. 4, περισσοτέρως may be rendered, *more abundantly than you imagine.* On the other hand, the positive is sometimes put for the comparative; as in Matt. xviii. 8, Mark ix. 43, καλὸν σοὶ ἐνὶ ἰσχυρίῳ εἰς τὴν ζῶην χαλὴν ἢ κυλλὴν, ἢ δύο χίμας κ. τ. λ. Luke xviii. 14, παρὶς ὅσον διδικαιωμένος, ἢ ἐκείνος. Compare Gen. xlix. 12, Ps. cxviii. 8, Lament. iv. 9, Hos. ii. 7, Jonah iv. 3, LXX. So, in Latin, Plaut. Rud. iv. 4. 70; *Tacita mulier est bona semper, quam loquens.* We have also the positive with παρὰ in Luke xiii. 2, ἀπεστωλοὶ παρὰ πάντας. This has been referred to an analogy with the Hebrew use of the particle מִן, in Exod. xviii. 11, Numb. xii. 3, Judith xiii. 18, and elsewhere.

But similar examples occur in Greek. Thus Dion. H. Ep. ad Pomp. ii. 3, ἀρεβὴς τι καὶ λιπαρὴ παρ' ἡμετέρων ἰτίαν διάλειπον. Philostr. V. Apol. p. 110, παρὰ πάντας Ἀχαιοὺς μέγας. Eph. iii. 8, τῷ ἰσχυροτέρῳ πάντων τῶν ἁγίων. In the same way ἰσχυρὸς is used in 1 Sam. i. 8, xv. 28, 2 Sam. xiii. 15, LXX. And thus *præ* in Cicero: *præ nobis beatus.* To this head belongs Luke xv. 7, χαρὰ ἵσταται ἐνὶ ἐνὶ ἀμαρτωλῷ μετανῶντι, ἢ ἐπ' ἰσχυροτέρῳ δικαίῳ. Compare Gen. xxxviii. 26, LXX.¹ So, as some have supposed, Matt. xxvi. 24, Mark xiv. 21, καλὸν ἦν αὐτῷ, εἰ οὐκ ἔγνωσθαι, which may, however, be rendered, *It were well for him, &c.*

Obs. 6. The comparative is put for the superlative; as in Matt. xi. 11, Luke vii. 28, ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μίζων αὐτοῦ ἵσταται, i. e. μικρότερος τῶν ἄλλων οὐ μικρότατος. Matt. xviii. 1, Mark ix. 34, Luke ix. 46, 48, εἰς ἄρα μίζων ἵσταται; σοὶ μέγιστος. So Diog. L. vi. 1. 4, ἰερωθεὶς τι μακαρώτερον ἐν ἀνθρώποις, ἴσθι, εὐνοχῶντα ἀπὸ Δανιὴν. To the above may be added 1 Cor. viii. 13, μίζων δι' αὐτῶν ἢ ἀγάπη. 2 Cor. xii. 15, εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι. The case is different, where πάντων is connected with the comparative; as in Matt. xiii. 32, μικρότερον πάντων τῶν σπερμάτων. Mark iv. 32, πάντων τῶν λαχάνων μίζων. John x. 29, μίζων πάντων. 1 Cor. xv. 19, ἰλιμνότεροι πάντων ἀνθρώπων ἱερεῖν. Eph. iii. 8, τῷ ἰσχυροτέρῳ

¹ Winer, § 36. Alt, § 34. Georg. Hierocrit. i. 3. 29. Dorvill. ad Char. p. 538. Weiske de Pleonasm. p. 153. Wytttenbach ad Plut. Moral. i. p. 238. Ast ad Plat. Phædr. p. 395.

πάντων τῶν ἁγίων. In these cases πάντων gives a superlative sense; but at the same time, the comparative has its proper sense and government. So Athen. iii. 15, πάντων παρσῶν ὀφειλιώτατα. Dio Chrysost. iii. p. 108., 44, ἀπάντων πιστανώτατος. Liban. iii. p. 17. ἀπάντων ἀποπώτατος.

Obs. 7. The use of the superlative for the comparative is occasionally met with in the substitution of the adjective πρῶτος for πρέστιος. Thus in John i. 15, πρῶτός μου ἦν. Acts i. 1, τὸν πρῶτον λόγον, the former narrative, namely, the Gospel of St. Luke. Also the adverb πρῶτον for πρέστιον, as in John xv. 18, ἐμὶ πρῶτον ὑμῶν μιμήσκειν. Compare also Matt. v. 24, viii. 21, Heb. viii. 7. Another example, according to a very widely received interpretation, is Luke ii. 2, αὐτὴ ἡ ἐπαγγελία πρῶτη ἐγένετο ἡγιασμένη τῆς Συρίας Κυρηνίου, before Cyrenius was Governor of Syria. The true meaning, however, seems to be, that the census in question, though decreed by the Emperor some years previously, first took effect under the presidency of Cyrenius.¹

§ 44.—The Genitive in some particular connexions.

1. The *gen.* frequently denotes the object, with respect to which the governing noun denotes some circumstance of action, speech, or sentiment. Thus in Matt. xiii. 18, τὴν παραβολὴν τοῦ σπειρόντος, the Parable relative to the sower; John xvii. 2, ἐξουσίαν πάσης σαρκός, power over all flesh; Rom. xiii. 3, φόβος τῶν ἀγαθῶν ἔργων, terror with respect to good works; 1 Pet. i. 2, ῥαντισμὸν αἵματος, sprinkling with, or, by means of, blood. So with verbs: as in 2 Pet. iii. 9, οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, with respect to his promise. And with adjectives; as in Luke xxiv. 25, βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν, slow with regard to believing. See also Eph. ii. 12, iii. 6, James ii. 5.

Obs. 1. An analogous usage is that of the genitive with substantives or verbs, in cases where περί is otherwise used; as in Matt. iv. 24, ἀπὸ αὐτοῦ, the fame of him, or concerning him; for which we have ἄχος περί αὐτοῦ, in Luke iv. 37. Thus again in Acts vii. 19, ἐπάκουσι τοὺς πατέρας ἡμῶν τοῦ ποιῆν ἔκδικτα, κ. τ. λ., ill-treated them in regard to the exposition: xx. 3, γνώμη τοῦ ἀποστρέφειν, an intention of returning, i. e. in respect to returning. See also Matt. xiv. 1, Acts iii. 12, xxvii. 1, 1 Cor. ii. 2, vii. 37.

Obs. 2. A remoter relation, which requires to be more fully developed, exists in the following: Mark i. 4, βάπτισμα μετανοίας, baptism which inculcates repentance; Luke xi. 29, σημεῖον Ἰωνᾶ, the sign which Jonah affords; Rom. vii. 2, τοῦ νόμου τοῦ ἀνδρός, the law which binds to the husband; viii. 36, πρόβατα σφαγῆς, sheep destined for slaughter; Phil. iv. 9. ὁ Θεὸς τῆς εἰρήνης, the God who gives peace; Col. i. 20, τοῦ αἵματος τοῦ σταυροῦ, the blood shed upon the cross; ii. 19, αὔξησιν τοῦ Θεοῦ, an increase required by God; 2 Thess. iii. 5, τὴν ὑπομονὴν τοῦ Χριστοῦ, patience similar to that of Christ; James ii. 4, κριταὶ διαλογισμῶν πονηρῶν, judges who decide upon evil principles. To the same head may be referred the expression πίστις Θεοῦ (Mark xi. 22), ὑπακοὴ Χριστοῦ (2 Cor. x. 5), and the like. Thus also Rom. i. 5, ὑπακοὴν πίστει, obedience upon a principle of faith. Pet. i. 22, τῇ ὑπακοῇ τῆς

¹ See Interpp. ad loc.

ἡ ἀπαρχή, the obedience required by the Gospel. For additional instances, see Matt. x. 1, xii. 31, xxiv. 15, John v. 29, vii. 35, Acts iii. 16, xiv. 9, Rom. iii. 22, ix. 21, 1 Cor. ix. 12, 2 Cor. v. 19, Gal. ii. 16, iii. 22, Eph. ii. 3, Phil. i. 27, iii. 9, Col. i. 23, Heb. vi. 2, James ii. 1, Jude 11, Rev. xiv. 12, xv. 2. The LXX use the genitive in similar relations in Numb. xxvi. 9, Job xxi. 4, Obad. 2, Eccles. iii. 14, Wisd. viii. 3, 1 Macc. iii. 14. Compare Thucyd. i. 129, Heliod. ii. 4. 65, Theodoret, iv. 1140.

Obs. 3. There are also a class of expressions, which admit of different explanations in different contexts. Thus *ἀγάπη Θεοῦ* may mean either *the love which man owes to God*, (John v. 42, 1 John ii. 5, 15, v. 3), or *the love of God towards mankind*, (Rom. v. 5, viii. 35, 2 Cor. v. 14). Similarly in Pausan. viii. 7, *ὅρκος Θεῶν*, oaths by, or in the name of, the Gods. The Latins likewise employed the genitive in a twofold application after certain words, as observed in A. Gell. ix. 12, *Metus quoque et injuria atque alia quædam id genus, sic utroque versum dici possunt: nam metus hostium recte dicitur, et cum timent hostes, et cum timentur*.¹

Obs. 4. It may be doubted whether the expression *τὸ εὐαγγέλιον τοῦ Χριστοῦ*, which repeatedly occurs, is to be rendered *the Gospel concerning Christ*, or *the Gospel preached by Christ*. In support of the former acceptance, Winer remarks, that it appears to be abridged, as it were, from the more complete form in Rom. i. 2, *εὐαγγέλιον Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ*. He refers also to the similar expression, *τὸ εὐαγγέλιον τῆς βασιλείας*, in Matt. iv. 23, ix. 35. On the other hand, however, *εὐαγγέλιόν μου* is plainly *the Gospel preached by me* (St. Paul) in Rom. ii. 16, xvi. 25, 2 Tim. ii. 8. Both significations may therefore be included.

2. The genitive is constantly employed, to mark the *object* or *cause* of any feeling or affection of the body or mind. Thus Acts iv. 9, *ἐπὶ εὐεργεσίᾳ ἀνθρώπου*, *beneficence towards the man*; 2 Cor. i. 5, *παθήματα τοῦ Χριστοῦ*, *sufferings for the sake of Christ*; Eph. iii. 1, *ὁ δέσμιος τοῦ Χριστοῦ*, *a prisoner in the cause of Christ*; Philem. 13, *τοῖς δέσμοις τοῦ εὐαγγελίου*, *bonds for the sake of the Gospel*; Heb. xi. 26, *τὸν ὀνειδισμόν τοῦ Χριστοῦ*, *reproach on account of Christ*. Compare Col. i. 24, 2 Tim. i. 8, Philem. 9, Heb. xiii. 13. So with *adjectives*; Heb. iii. 12, *καρδία πονηρὰ ἀπιστίας*, *a heart which is wicked by reason of unbelief*. The Latins have a similar idiom; as in Virg. *Æn.* xi. 73, *Lætæ laborum*.²

Obs. 5. There are also passages in the New Testament as well as in other authors, in which the genitive is used, where the object may more properly be otherwise expressed. Thus Luke vi. 12, *τῇ προσευχῇ τοῦ Θεοῦ*, *in prayer to God*; instead of the more regular form *πρὸς τὸν Θεόν*, which occurs in Rom. xv. 30. So also Joseph. Ant. ix. 9, *ἐπὶ δόξῃ καὶ ἰκτινίαν τοῦ Θεοῦ*. The Latins said, in like manner, *supplicia deorum* (Sall. Cat.). Very similar are the expressions *πίστις Θεοῦ*, *ὑπακοή Χριστοῦ*, &c. which have been already noticed. Thus also the possessive pronouns are sometimes put *objectively*; as in Luke xiii. 19, 1 Cor. xi. 24, *τοῦτο ποιεῖτε εἰς τὴν ἰμὴν ἀνάμνησιν*.

¹ Winer, § 30, 1. Alt, § 26, 1, 2. Dorvill. ad Char. p. 498. Markland ad Eur. Suppl. 838. Ast ad Plat. Legg. p. 72.

² Winer, § 30, 1. 4. Monk ad Eur. Alcest. 751.

in remembrance of me; Rom. xi. 31, τῇ ὑμνήσῃ ἰλίου, the mercy extended to you; 1 Cor. xv. 31, τὴν ὑμνήσαν καύχηση ἢ ἔχω, my boasting of you. Winer adds 2 Tim. iv. 6, ἡ καὶρὸς τῆς ἡμῶν ἀναλύσεως ἰφίσταται, which is not a case in point. The Latins have the same usage; as, for example, in Terent. Phorm. v. 8. 27, Neque negligentia tua, neque id odio fecit tuo; i. e. erga te.

Obs. 6. Instead of a genitive, the dative with *in* is put after a verb expressive of a mental affection in 2 Cor. v. 2, *in* τούτῳ σπινάζομεν.

Obs. 7. The word *ἰσχυος* is properly constructed with a dative in Matt. v. 21, 22, *ἰσχυος* ἵσταται τῇ κρίσει, τῷ συνδρίφ. In the latter of these two verses it is also followed by *eis* with an accusative, and manifestly in the same sense. It is found with the genitive, κρίματι or some like word being understood, in Matt. xxvi. 66, Mark xiv. 64, *ἰσχυος* θανάτου, Mark iii. 19, *ἰσχυος* αἰωνίου κρίσεως. So also in 1 Cor. xi. 27, Heb. ii. 15, James ii. 10.

3. Words which imply a comparison with respect to *value*, as ἄξιος, ἀνάξιος, Matt. iii. 8, 1 Cor. vi. 2, *et passim*, are likewise followed by a genitive; and thence all words which have reference to *buying, selling, valuing, exchange, &c.* Matt. x. 29, οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; xvi. 26, τί δώσει ἀνδρῶπος ἀνταλλάγμα τῆς ψυχῆς αὐτοῦ; xx. 13, οὐχὶ δηναρίου συμφώνησάς μοι; xxvi. 9, ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶξῆναι πολλοῦ. Acts xxii. 28, ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. 1 Cor. vi. 20, ἠγορασθῆτε γὰρ τιμῆς. Rev. vi. 6, χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου.

Obs. 8. Upon the same principle the genitive is put after words which denote a distinction or difference; as after διαφέρειν in Matt. x. 31, πολλῶν στρουθίων διαφέρειτε ὑμῖς. xii. 12, πῶς οὖν διαφέρει ἀνδρῶπος προβάτου; 1 Cor. xv. 41, ἅσπερ γὰρ ἄστεις διαφέρειν ἐν δόξῃ. Add Matt. vi. 26, Luke xii. 7, 24, Gal. iv. 1.¹

Obs. 9. Frequently the preposition *ex* or *ἐκ* is inserted; as in Matt. xx. 2, συμφωνήσας μετὰ τῶν ἰσχυῶν ἐκ δηναρίου. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἐκτὶ πολλῶν. xxvii. 7, ἠγοράσαν ἐκ αὐτῶν (ἀργυρίων) τὸν ἀγρὸν τοῦ κισμαῖως. Acts i. 18, ἐκτῆσας χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας. [Heb. xii. 2, ἐκτὶ τῆς προκειμένης αὐτῷ χάριτος ὑπέμεινε σταυρόν. So in Joel iii. 3, LXX, τὰ κερασία ἐσώλουν ἐκτὶ τοῦ οἴνου. Epist. Jerem. v. 25, ἐκ πάσης τιμῆς ἠγορασμένα ἵστίον. Compare Palæph. de Incred. xlv. 3. 4.

4. With active verbs which signify *to take, to seize, &c.* the part by which any thing is taken is put in the genitive, while the whole is put in the accusative; as in Mark ix. 27, κρατήσας αὐτὸν τῆς χειρὸς. Acts iii. 6, πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς. Compare Ezek. vii. 3, LXX, Plutarch, Apophthegm. p. 180, Lucian. Pisc. 12. At the same time the more unusual construction with a genitive only is also found. Thus in Luke viii. 54, κρατήσας τῆς χειρὸς αὐτῆς. John xxi. 10, ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν (though this may be an instance of attraction). Heb. vi. 18, κρατήσας τῆς προκειμένης ἐλπίδος.

¹ Alt, Gram. N. T. § 27. 6. Wetstein on Matt. vi. 26.

Obs. 10. The more 'proper form is *κρατῶν τῆς*, as in Matt. xiv. 3, xvii. 28, Mark iii. 21, *et alibi*. Compare also John vii. 30, 32, x. 39. Sometimes *ἐκ* is prefixed to this genitive, as in Acts xxviii. 4, *κρεμάμενον ἐκ τῆς χειρὸς*. Compare Herod. iv. 10, Xen. Mem. iii. 10. 13.

Obs. 11. Analogous to this usage is that of *λαμβάνειν* and some of its compounds, with *ἄπτεσθαι*, and *ἔχειν*, signifying, in the middle voice, *to take hold of*. Thus Matt. xiv. 31, *ὁ Ἰησοῦς, ἐκτίνας τὴν χεῖρα, ἐπιλάβετο αὐτοῦ*. xvii. 7, *προϊάσθω ὁ Ἰησοῦς ἥψατο αὐτῶν*. Luke i. 54, *ἀντιλάβετο Ἰσραὴλ παιδὶς αὐτοῦ*. xx. 20, 26, *ἐπιλάβετο λόγου, to lay hold of one's words*, i. e. with a view to make them a subject of accusation or blame; Heb. vi. 9, *ἐχόμενα σωτηρίας, things laying hold of*, i. e. connected with, salvation. Other examples will be found in Matt. vi. 24, viii. 15, ix. 20, 21, 29, Mark i. 41, v. 30, vi. 46, viii. 23, Luke ix. 47, xvi. 13, xxii. 51, Acts xx. 35, xxiii. 19, 1 Thess. v. 14, 1 Tim. vi. 2, Tit. i. 9; and in Gen. xxxix. 12, Job i. 19, xxxiii. 34, LXX. In the sense of *ἄπτεσθαι*, we find *θίγειν* with a genitive in Heb. xi. 28, xii. 20. It is to be remarked however, that the verb *ἐπιλαμβάνειν* is also found with the accusative; but in a sense which indicates the *forcible seizure of the entire person*; as in Acts xvi. 19, *ἐπιλαμβάνει τὸν Παῦλον καὶ τὸν Σίλαν, ἄλυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας*. xviii. 17, *ἐπιλαμβάνει Σαρδέην, ἔντασθεν ἱερῶν τοῦ βήματος*. The verb *ῥάσσειν* also takes an accusative in 1 Cor. iii. 19. It is by no means agreed that *προλαμβάνειν*, as employed in Matt. xvi. 22, is used in the sense which belongs to the class of words under consideration.

Obs. 12. The verb *τυγχάνειν*, signifying *to obtain*, is found in the New Testament with a genitive only; as in Luke xx. 35, *καταξωδύνει τοῦ αἵματος ἐκείνου τυχῶν*. See Acts xxiv. 3, xxvii. 3, 2 Tim. ii. 10, Heb. xi. 35; and in the LXX, Job iii. 21, xvii. 1, 1 Prov. xxx. 23. So the compound *ἐπιτυγχάνειν*, in Rom. xi. 7, Heb. vi. 15, xi. 33. In Luke i. 9, *λαγχάνειν* takes a genitive: in Acts i. 17, 2 Pet. i. 1, as accusative. Except in Gal. iv. 30, (where it is used absolutely), *κληρονομῶν* is followed by an accusative of the thing which is inherited. Thus in Matt. v. 5, *αὐτοὶ πληρονομήσουσι τὴν γῆν*. Compare Matt. xix. 29, xxv. 34, Luke xviii. 18, 1 Cor. xv. 50, Gal. v. 21, Heb. i. 4, 14, *et alibi*. So in Prov. iii. 35, LXX, *δέξαι κληρονομίαν*. Such indeed is the general construction in the LXX, and also with the accusative of the person, as in Gen. xv. 4, *κληρονομήσει με, he shall be my heir*. The later writers, in general, adopted this usage.¹

5. The genitive of *place* and *time*, and of the former more especially, is very rare in the New Testament. Examples of the latter are *νυκτός*, in Matt. ii. 14, xxvii. 64, xxviii. 14, John vii. 50, 1 Thess. v. 7, *et alibi*; *ἡμέρας καὶ νύκτος*, in Mark v. 5, Luke xviii. 7, 2 Thess. ii. 9, 1 Tim. v. 5, *et alibi*; *χειμῶνος*, in Mark xiii. 18. Add *μεσονυκτίου ἢ ἀλεκτροφωνίας*, in Mark xiii. 35.

Obs. 13. Both *time* and *place*, in answer to the questions *when* and *where*, are usually expressed by the preposition *ἐν*, as in Matt. iii. 1, *ἐν ταῖς ἡμέραις ἐκείναις*. xiii. 4, *ἐν τῷ στείρην*. John v. 7, *ἐν ᾧ, sc. χρόνῳ*. Rom. xiii. 13, *ἐν ἡμέρᾳ*. So also, in the sense of *within* in John ii. 19, 20, *ἐν τοσούτοις ἡμέραις*. Again, Acts ix. 10, 19, *ἡ Δαμασκῶς*. xix. 1, *ἐν Κορίνθῳ*, 2 Tim. iv. 13, 20, *ἐν Τρωάδι, ἐν Μιλήτῳ*. Both constructions are united in Matt. xxiv. 20, *προσέυχεται δι' ἵνα μὴ γίνηται ἡ φυγὴ ὑμῶν χειμῶσι, καὶ ἐν σαβάτῳ*.

¹ Winer, § 30, 5. Lobeck ad Phryn. p. 129.

Obs. 14. To the head of genitives of *time*, Winer¹ refers Rom. ii. 5, *ἡμέρα ὀργῆς* the day in which the divine wrath will be displayed; Jude 6, *κρίσις μεγάλης ἡμέρας*, the judgment which shall be executed upon the great day; but such examples belong rather to *Obs. 2, supra*. He adds Heb. vi. 1, *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον*, instruction at the beginning of a Christian life. It may be reasonably doubted if this be a correct interpretation of the passage.²

6. A few instances occur in the New Testament of two genitives being governed by one substantive in different relations; one of such genitives being usually, though not invariably, that of the person, and the other that of the thing. Thus in Acts v. 32, *ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων*, we are his witnesses with respect to these things; Phil. ii. 30, *τὸ ὑστέρημά μου τῆς λειτουργίας*. 2 Pet. iii. 2, *τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου*.

Obs. 15. This last example seems to be elliptical, and the sense may be thus supplied from the preceding clause, *τῆς ἰντελῆς τῆς περιουμένης ὑπὸ τῶν ἀποστόλων*. Compare Jude 17. Similar instances in Latin authors, are Cic., Off. ii. 22, *Cujusque custodia sua rei sit libera*. Epist. Fam. i. 9. 54, *Crassi defensionem Gabinii*. In English one of these genitives takes a different form. Thus we say, *Scott's Edition of Swift*, or, *Scott's Edition of the works of Swift*, which would come under the next observation.

Obs. 16. Although two genitives, and even three or more, frequently come together, of which one governs the other, and that again a third, and so on; yet they present, for the most part, more of harshness than obscurity. Examples are 2 Cor. ii. 4, *τὸν φανισμὸν τοῦ ἐναγγελίου τῆς δόξης τοῦ Χριστοῦ*. Eph. i. 6, *εἰς ἱκανον τῆς δόξης τῆς χάριτος αὐτοῦ*. Col. i. 14, *εἰς τὴν βασιλίαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*. ii. 12, *διὰ τῆς πίστεως τῆς ἰνεργίας τοῦ Θεοῦ*. 2 Thess. ii. 14, *εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν*. Heb. v. 12, *τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ*. Rev. xiv. 8, *ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς*. Add Rom. ii. 4, Eph. i. 19, iv. 13, Col. i. 20, ii. 18, 1 Thess. i. 3, 2 Thess. i. 9, Rev. xvi. 19, xviii. 3, 14, xix. 15, xxi. 6. It will be seen that one of these genitives has generally the force of an adjective. See above § 41. *Obs. 15.* A like concurrence of genitives is sometimes, though less frequently, observable in Hebrew; as, for instance, in Job xii. 24, Isai. x. 12.³

On the subject of the *genitive* the following remarks may also be added:—

Obs. 17. Genitives are found, where a preposition with its case would rather be expected. Such are Matt. i. 11, 12, *μισθικισία Βαβυλῶνος*, the carrying away to Babylon; x. 5, *εἰς ὅδον ἰθύνων*, i. e. *ἡ ἄγχι εἰς τὰ ἰθύνῃ*. So Gen. iii. 24, LXX, *ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς*. Jerem. ii. 18, *ἡ ὁδὸς Αἰγύπτου*. Compare Numb. xxi. 33. See however, *Obs. 2, supra*.

Obs. 18. A circumlocution by means of a preposition and its case is sometimes used, not indeed instead of a genitive, but to express more accurately, what a genitive might have rendered ambiguous. Thus in Mark iv. 19, *ἡ τῶν λοιπῶν ἐπισθυμία* might perhaps have been substituted for *ἡ περὶ τὰ λοιπὰ ἐπισθυμία*, but the latter does not so much mean *lust of other things*, as *lust which has relation to other things*. The same form of expression occurs in Heliod. Æth. i. 23, 45, *ἐπισθυμία περὶ*

¹ Winer, § 30, 2. 8.

² Kuinoel *ad loc.*

³ Gesenius, § 17. *Obs. 2.*

τὴν Χαρίλιν. Arist. Rhet. ii. 12, αἱ περὶ τὸ σῶμα ἐπιδύματα. Again in 2 Cor. viii. 7, τῇ ἡμῶν ἀγάπῃ removes the ambiguity which would have existed in τῇ ἡμῶν ἀγάπῃ. See below § 65. So Acts xxiii. 21, τὴν ἐπὶ σου ἱσαγγίλιν. Dion. H. p. 2235. 13, πάλιν ἐκ τῶν παρόντων κινήσεως ἴλιν. Plat. Polit. ii. p. 363. A, τὰς ἐπ' αὐτῆς ἐνδοκμήσεις. See also Arrian. Ind. xxix. 5, Polyæn. v. 11, Diod. Sic. i. 8, v. 39. Very different, again, from τὰ παθήματα Χριστοῦ is 1 Pet. i. 11, τὰ εἰς Χριστὸν παθήματα, which means *the sufferings, which, according to the Prophets, were to fall upon Christ*. Other instances are Acts xvii. 28, Rom. ix. 11, xi. 21, Eph. ii. 21, Tit. iii. 5, 1 Pet. ii. 9, v. 2, 2 Pet. ii. 7. It may be added that the form of the titles to the 4 Gospels, Τὸ κατὰ Ματθαῖον, &c. Εὐαγγέλιον, of which the correct import is *the Gospel written by Matthew, &c.* prevents any ambiguity similar to that which is noticed at § 65. *Obs.* So Polyb. iii. 6, αἱ κατ' Ἀντίβαν πράξεις, *the exploits performed by Annibal*.

Obs. 19. Certain nouns, by which the genitive is governed, are commonly wanting; as οἶος, in Matt. ix. 21, Ἰάκωβον τὸν τοῦ Ζεβεδαιοῦ. So also in Matt. iv. 21, Mark ii. 14, Luke vi. 16, John vi. 71, xxi. 2, 15, Acts i. 13, xiii. 22, *et alibi*. Other words thus omitted are γυνή, πατήρ, μητήρ, ἀδελφός. Thus Matt. i. 6, ἐκ τῆς τοῦ Οὐρίου, *scil.* γυναικός. Mark xv. 47, Μαρίαν Ἰωσή, *scil.* μητῆρ. (Compare Matt. xxvii. 56, Mark xv. 40.) Luke vi. 16, Acts i. 13, Ἰούδας Ἰακώβου, *scil.* ἀδελφός. (Compare Jude 1.) Acts vii. 16, Ἐμμέλ τοῦ Συλῆ, *scil.* πατρός. (Compare Gen. xxxiii. 19.) These last omissions are of rare occurrence; but there are parallel examples in *Ælian*, v. 11, xiii. 30, ἡ Ἀλιζάνδρου, *eubaud.* μητῆρ. Alciph. Ep. ii. 2, Τιμωμένης ἡ Μητροδώρου, *eubaud.* ἀδελφός. Steph. Byzant. Δαίδαλα· ἡ πόλις ἐπὶ τοῦ Δαίδαλου τοῦ Ἰακάρου, *scil.* πατρός. Either οἰκίαι, *inmates*, or some word of like import, is wanting in Rom. xvi. 10, τοὺς ἐκ τῶν Ἀριστοβούλου, *those of the household of Aristobulus*. So also in 1 Cor. i. 11, ἐπὶ τῶν Χλόης. Another word which is frequently understood is οἶκος, or δῶμα. Thus Mark v. 35, ἐπὶ τοῦ ἀρχισυναγώγου, *scil.* οἴκου. So John xviii. 28, ἐπὶ τοῦ Καϊάφα. In Luke ii. 49, ἐν τοῖς τοῦ πατρός μου, where some supply πράγμασι, it is better to understand οἴκοις, or δώμασι in the plural. Compare John xix. 27. The classical phrase εἰς ᾧδου occurs in Acts ii. 27, 31. Some, however, here supply χύμα from Ps. xxxvii. 33, Hos. xiii. 14.

Obs. 20. In the New Testament the position of nouns in regimen, which most frequently occurs, is that of the genitive after the governing noun; though it is not unusual to find it between the governing noun and its article. See examples under § 30. *Obs.* 1. There are a very few cases in which the article of the principal noun is repeated: as in Matt. xxvi. 28, τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. John xix. 25, Μαρία ἡ τοῦ Κλωπᾶ. Compare Matt. iv. 21, x. 2, Mark iii. 17, 1 Cor. i. 18. The genitive precedes the governing noun,

1. When it belongs to several substantives; as in Acts iii. 7, αὐτοῦ αἱ βάνες καὶ τὰ σφυρά.
2. When it is emphatic, and especially where there is an antithesis. Thus Acts xiii. 23, τοῦτου ὁ Θεὸς ἐπὶ τοῦ σπέρματος ἡγίει στήθεα. 1 Cor. iii. 9, Θεοῦ γὰρ ἴσμεν συνεργοὶ Θεοῦ ἡγέρων, Θεοῦ οἰκοδομῇ ἴσμεν. Phil. ii. 25, συσσεπαισώμεθα, ἡμῶν δὲ ἀπόστολον. See also Matt. i. 18, Rom. iii. 29, xiii. 4, 1 Cor. vi. 15, ix. 11, Gal. iii. 15, iv. 28, Eph. ii. 8, 10, vi. 9, Heb. vii. 12, x. 36, James i. 26, 1 Pet. iii. 21.
3. When it contains the leading idea of the proposition: as in Rom. xi. 13, Ἰσραὴν ἀπόστολος. 1 Tim. vi. 17, ἐπὶ πλούτου ἀδηλόγητι. Tit. i. 7, Θεοῦ οἰκονομῶν. It may here be observed also, that, in St. Paul's Epistles more especially, the genitive is frequently separated by some intervening word from the noun upon which it depends. Thus 1 Cor. x. 27, εἰ δὲ τις καλεῖ ἡμᾶς τῶν ἀπειθῶν.

Eph. ii. 3, τίνα φύσει ἔργῃς. 1 Thess. ii. 13, λόγον ἀποῆς παρ' ἡμῶν τοῦ Θεοῦ, i. e. λόγον Θεοῦ παρ' ἡμῶν ἀκούμενον. Compare Luke vii. 36, xiii. 11, xx. 36, John iv. 39, Phil. ii. 10, 1 Tim. iii. 6, Heb. viii. 5. Similar instances are found in profane writers. Thus Plutarch. Timol. 20, τις ἔπει τῶν στρατιωτῶν μίνων.¹

§ 45.—*Dative.* (BUTTM. § 133.)

1. Where there is *relation to an object*, the general rule is that the person or thing, *to* or *for* whom or which the action takes place, is put in the *dative*; and the principle, with certain qualifications, prevails in the writings of the New Testament.

2. Thus the verbs signifying *to give, to yield, to tell*, are properly followed by the *dative*; as in Luke xi. 6, χρῆσόν μοι πρεῖς ἄρτους. Gal. iv. 5, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν. Of διδόναι and εἰπεῖν so governed examples abound; but it may be well to observe that ἐν is sometimes added, as in Acts iv. 12, δεδομένον ἐν τοῖς ἀνθρώποις, i. e. *given among men*. So 2 Cor. viii. 1, τὴν χάριν τοῦ Θεοῦ δεδομένην ἐν ταῖς ἐκκλησίαις.

Obs. 1. We have παραδίδωαι with the *dat.* of the person; as in Matt. v. 25, μήποτε σὺ παραδίδῃς ἀντίδικῳ τῇ χειρὶ. When, however, the object is *punishment* or *misery*, this verb is followed by *eis* and an *accusative*; as in Matt. v. 17, 21, xxiv. 9, Rom. i. 28, 2 Cor. iv. 11.² Both are united in 1 Cor. v. 5, παραδιδύνααι τὸν τοιοῦτον τῇ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός.

Obs. 2. Many verbs signifying *to announce, &c.*, which properly govern a *dative*, are found in the New Testament with *eis* or *πρὸς* and an *accusative*. Thus Luke xxiv. 47, κηρυχθήσονται μὲν πάντα εἰς πάντα τὰ ἔθνη, 1 Thess. ii. 9, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. So Pausan. viii. 5. 8, εἰς ἅπαντας ἐξηγγέλθη τὸ τόλμαμα. The verb εὐαγγελίζεσθαι takes the *dative* of the *person*, when it signifies *to bring glad tidings*, as in Luke i. 19, ii. 10, Rev. x. 7; or, *to preach the Gospel*, as in Luke iv. 18, Rom. i. 15, 1 Pet. iv. 6. More usually it bears the sense of *conveying evangelical instruction*, with an *accusative* of the person evangelised; as in Luke iii. 18, Acts viii. 25, xvi. 10, Gal. i. 9, 1 Pet. i. 12. So Hippol. de Antichr. § 26, εὐαγγελιζόμενος τοῖς τῶν ἁγίων ψυχαίς. If, however, the thing preached is put in the *accusative*, the person is still in the *dative*; as in Acts viii. 35, xvii. 18, 1 Cor. xv. 1, and elsewhere. Compare Heliod. Æth. ii. 16, Joseph. Ant. v. 1. 5, B. J. iii. 9. 6, Euseb. V. Constant. iii. 36. It is construed with *ἐν* and a *dative* in Gal. i. 16, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, i. e. *among the gentiles*; and with *eis* and an *accusative* in 1 Pet. i. 25.³

3. After verbs signifying *to command, permit, exhort, &c.* the *dat.* is used. Thus Matt. viii. 21, ἐπιτρέψόν μοι ἀπελθεῖν.

¹ Winer, § 30. 3. Alt, § 28. Kruger ad Xen. Anab. ii. 5. 38. Jacobs ad Lucian. Tox. p. 46.

² Winer, § 31, 2.

³ Winer, § 31. 1, 32. 1. Alt, Gram. N. T. § 29. 6. Lobeck ad Phryn. p. 268. Abresch. Obs. Misc. x. 2. p. 213.

xv. 35, ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. **xxi.** 6, ποιήσαι τες καθὼς προσέταξεν αὐτοῖς. Add Mark i. 27, viii. 6, 1 Tim iv. 6, Philem. 8. The same construction obtains with εἰπεῖν in the same sense in Matt. xxiii. 3, πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. These verbs, however, are equally constructed with an accusative and an infinitive; as in Mark vi. 27, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. viii. 7, εἶπε παραδεῖναι καὶ αὐτά. Luke xviii. 40, ἐκέλευσεν αὐτὸν ἀχθῆναι. Acts x. 47, προσέταξεν αὐτοὺς βαπτισθῆναι.

Obs. 3. It is from their analogy with verbs of this class, that those signifying *to rule*, or *govern*, sometimes take the dative. See above § 42. 3, 4. On the other hand, παρακαλῶν, παροτρυνῶν, ιουθιτῶν, &c. take only the accusative. See Luke iii. 18, Acts xi. 23, xiii. 50, xx. 31, Rom. xv. 14, 1 Cor. iv. 14, 1 Thess. v. 12, 14, *et alibi*.

Obs. 4. Another construction of these words is with ἵνα, ὅπως, &c. Thus Matt. iv. 3, εἰπὶ, ἵνα οἱ λίθοι αὗτοι ἄρτοι γίνωνται. viii. 34, παρακάλisan, ὅπως μεταβῇ ἀπὸ τῶν ἐρίων αὐτῶν. Mark vi. 56, παρακάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ ἄψωνται.

4. Verbs signifying *to reproach*, *to blame*, *to rebuke*, *to accuse*, take the *dative* of the person or thing reproved, with or without the accusative of the charge. Matt. viii. 26, ἐπιτίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ. Luke xxiii. 40, ὁ ἔτερος ἐπετίμα αὐτῷ. Acts xix. 38, ἐγκαλείτωσαν ἀλλήλοις. Heb. viii. 8, μεμφόμενος αὐτοῖς λέγει.¹ So 2 Macc. ii. 7, μεμψάμενος αὐτοῖς εἶπεν. Compare Ecclus. xli. 7, Arrian. Epict. ii. 23.

Obs. 5. When signifying *to charge strictly*, ἐπιτιμᾶν falls under a preceding rule; and in this sense it occurs with a dative in Matt. xii. 16, Mark iii. 12, viii. 30, Luke iv. 41, *et alibi*. The verb ἐπιτιμᾶν takes a dative in 1 Tim. v. 1, περισβύτιον μὴ ἐπιτιμᾶς. So also in Xen. Econ. xiii. 12, Herodian. iii. 3. 13, Polyb. v. 25. 3, Joseph. Ant. xii. 4. 2, 8. As in classical Greek, however, we have λοιδορεῖν with an accusative in John ix. 28, ἰλοδόρησαν οὖν αὐτόν. Acts xxiii. 4, τὸν ἀρχιερεῖα τοῦ θιῶ λοιδορεῖς; So in Deut. xxxiii. 8, LXX; but with a dative in Exod. xvii. 2. With εἰς or πρὸς and an accusative, it signifies *to rail against one*, in Gen. xlix. 23, Exod. xvii. 2, Numb. xx. 3. Also ἐνιδίζειν takes an accus. in Matt. v. 11, Rom. xv. 3. In Matt. xxvi. 44, likewise, the best MSS. read ἐνιδίζον αὐτόν.²

5. There are many verbs in which a relation is more distinctly expressed; such as those which signify *to help*, and *to injure*. Among these βοηθεῖν governs a dative in Matt. xv. 25, κύριε, βοήθει μοι. So Mark ix. 22, Acts xvi. 9, Mark ix. 25. We have also in 2 Cor. viii. 10, τοῦτο γὰρ ὑμῖν συμφέρει.

Obs. 6. The verb ὀφειλῶν, however, is always construed in the New Testament

¹ See Wetstein *ad loc.*

² Reitz *ad Lucian. T. ii. p. 787.*

with an accusative. See § 40. 1, 6. So also *λυμαίνεσθαι* in Acts viii. 3, *Σαῦλες δι' ἱλυμαίνετο τὴν ἐκκλησίαν*.

Obs. 7. Adjectives also which signify any thing *useful* or *injurious*, are properly constructed with the dative; as in Phil. iii. 1, *ἰμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές*. 2 Tim. ii. 21, *εὐχρηστον τῷ διασώσει*. iv. 11, *ἔστι γὰρ μοι εὐχρηστος εἰς διακονίαν*. Tit. iii. 8, *ταῦτά ἐστι τὰ καλὰ καὶ ἀφίλιμα τοῖς ἀνθρώποις*. Sometimes with a preposition; as in 2 Tim. ii. 14, *εἰς οὐδὲν χερήσιμον*. (Compare Wisd. xiii. 11.) iii. 16, *πᾶσα γραφὴ διόπνιστος, καὶ ἀφίλιμος πρὸς διδασκαλίαν, κ. τ. λ.* A genitive is sometimes used; as in 1 Cor. vii. 35, *τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφερον λίγμ*. Add 1 Cor. x. 33.

6. Verbs signifying *to obey*, *to disobey*, *πειθεσθαι*, *ἀπειθεῖν*, *ὑπακούειν*, take the dative, as observed above, in § 42. *Obs. 8.* So *δουλεύειν*, *to serve*; as in Matt. vi. 24, *οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ*. Rom. ix. 12, *ὁ μεῖζων δουλεύσει τῷ ἐλάσσονι*. Also *διακονεῖν* and *λειτουργεῖν*. Acts xix. 22, *δύο τῶν διακονούντων αὐτῷ*. Rom. xv. 27, *ὀφείλουσι ἐν τοῖς σαρκικοῖς λειτουργηῆσαι αὐτοῖς*. We have, however, in 1 Pet. iv. 10, *εἰς ἑαυτοὺς αὐτὸ διακονοῦντες*. The verb *λατρεύειν*, likewise, which in the New Testament always denotes *religious worship*, regularly takes the dative. Thus in Matt. iv. 18, Luke iv. 8, *Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις*. Acts vii. 42, *παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατίᾳ τοῦ οὐράνου*. Rom. i. 25, *ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα*. Add Luke i. 74, Acts vii. 7, xxiv. 14, xxvi. 7, xxvii. 23, Rom. i. 9, Phil. iii. 3, Heb. viii. 5, xiii. 10, Rev. vii. 15, xxii. 3, *et alibi*.

Obs. 8. It will be observed that, for a like reason probably, *προσκυνεῖν*, though in the example above cited and elsewhere it properly governs an *accusative* (§ 40. *Obs. 1. 2.*), is in the New Testament and the later Greek writers more commonly followed by a *dative*; as in Matt. ii. 2, 8, 11, *προσκυνῆσαι αὐτῷ*. So Matt. iv. 9, viii. 2, xiv. 33, xviii. 26, xxviii. 9, 17, John iv. 21, 23, ix. 38, Acts vii. 43, 1 Cor. xiv. 25, Heb. i. 6, Rev. iv. 10, vii. 11, and elsewhere. Compare Gen. xxiii. 7, LXX, Polyb. v. 86. 10, Ælian. H. An. x. 24, Joseph. Ant. vi. 7. 5.¹ Analogous expressions are *γονυπετεῖν τινι* (Matt. xvii. 14.), *ὁμολογεῖν τινι* (Heb. xiii. 15). See below § 46. 2. *Obs. 3.* In Luke iv. 7, Rev. iii. 9, xv. 4, the form *προσκυνεῖν ἑωσπὶν τινος* seems to be an Hebraism, which the LXX have also retained in 2 Kings xviii. 22. We have also in Matt. xxvii. 29, *γονυπετήσαντες ἑμπροσθεν αὐτοῦ*.

Obs. 9. With one exception, *ἀρίσκειν* governs a dative in the New Testament. Thus Matt. xiv. 6, *ἤρειε τῷ Ἠρώδῃ*, Rom. viii. 8, *οἱ ἐν σαρκὶ ὄντες Θεῷ ἀρίσται οὐ δύνανται*. See also Rom. xv. 1. sqq. 1 Cor. vii. 32, sqq. 2 Tim. ii. 4. We have in Acts vi. 5, *ἤρισεν ὁ λόγος ἑωσπὶν παντὸς τοῦ πλῆθους*. This is an Hebraism, and occurs in Gen. xxxiv. 18, xli. 37, 2 Sam. iii. 36, 1 Macc. viii. 21. Compare also 1 John iii. 22.

Obs. 10. The verb *εὐδοκεῖν* is seldom found in profane writers, and then only with a *dative*; as in Polyb. Exce. p. 1213, Diod. Sic. iv. 23. In the New Testament the more common form is *εὐδοκεῖν ἐν τινι* (Matt. iii. 17, 1 Cor. x. 5); and it occurs with a simple *accus.* in Heb. x. 6, 8. Both forms are derived from the Hebrew,

¹ Winer, § 31. 1. Lobeck ad Phryn. p. 463. Kypke ad Matt. ii. 8.

and thence adopted by the LXX. See 1 Chron. xxix. 3, Ps. xliv. 3, li. 18, 19, cii 15, cxlix. 4, Isai. lxii. 4, Mal. ii. 17.¹

7. There are various modes of rendering the *dative*, by means of which a reference of some kind or other may be expressed, after most words. Thus Acts xviii. 3, *συνείχετο τῷ πνεύματι*, *was earnest in his mind*. (Compare v. 25, xx. 22, Eph. v. 23.) Rom. iv. 19, *μὴ ἀσθενήσας τῇ πίστει*, i. e. *as to his faith*: vi. 20, *ἐλεύθεροι ἥτε τῇ δικαιοσύνῃ*, *free in respect of righteousness*. (See § 42. 2. 1.) 1 Cor. ix. 21, *μὴ ὦν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ*, *being not without a law in relation to God, but under a law in obedience to Christ*. Gal. i. 22, *ἤμην ἀγνωσμένος τῷ προσώπῳ ταῖς ἐκκλησίαις*, *I was personally unknown to the Churches*. Phil. iii. 5, *περιτομῇ ὀκταήμερος*, *with respect to circumcision, circumcised on the eighth day*. Some read *περιτομῇ* in the nominative, but of this the tenor of the passage, in which ἐγὼ εἰμι is understood throughout, will not admit. Col. ii. 5, *εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι*. Add Matt. xiii. 14, *ἀναπληροῦνται αὐτοῖς ἡ προφητείας*, *with reference to them*; where however another reading is ἐπ' αὐτοῖς. To this head belongs also Luke xx. 38, *πάντες γὰρ αὐτῷ ζῶσιν*, *all are still alive with reference to God*, inasmuch as he can restore the dead to life. And precisely analogous are the expressions, *ἀποθανεῖν τῇ ἁμαρτίᾳ*, *νεκρὸν εἶναι τῇ ἁμαρτίᾳ* (Rom. vi. 2, 10, 11.), *ἀποθανεῖν τῷ νόμῳ* (Rom. vii. 4, Gal. ii. 19.). Compare also 1 Pet. ii. 24. The meaning is somewhat different in Rom. xiv. 7. See Obs. 13. 1. In Luke xviii. 31, *τῷ υἱῷ τοῦ ἀνθρώπου*, which some refer to *γεγραμμένα*, is more properly construed with *τελεσθήσεται*.

Obs. 11. It is, however, comparatively rare, that such references as the above are expressed in the New Testament by a simple dative; a preposition being more generally employed: as in Rom. iv. 20, *εἰς τὴν ἰσαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ*. Eph. v. 32, *ἐγὼ διὰ λόγον εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν*, *with reference to Christ and the Church*. Compare Acts ii. 25, Heb. i. 7, 8. Sometimes a second dative is added; as in 2 Cor. xii. 7, *ἰδίῃ μοι σκόλοψ τῇ σαρκί*, *a thorn for my flesh*. Compare Gen. xlvii. 24, LXX.²

Obs. 12. Similarly the dative is found with verbs and adjectives, where in English the preposition *for* is used. Thus in Matt. xv. 32, *προσμένονσί μοι*. xviii. 8, 9, *καλὴ σοι ἵστίς κ. τ. λ.* xxvi. 4, *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη*. Acts ix. 5, xxvi. 14, *σκληροὶ εὐ πρὸς κίνηρα λακτίζουσιν*. 1 Cor. xi. 6, *αἰσχρὸν γυναικὶ τὸ κίβησθαι*. 2 Tim. iv. 8, *ἀποκυτταί*

¹ Parkhurst's Lexicon in v. Raphael. ad Matt. iii. 17.

² Winer, § 31, 3. and Obs. 4. Alt, § 29, 5. Lobeck ad Soph. Aj. 303. Bornemann ad Xen. Conviv. p. 214. Ast ad Plat. Legg. p. 278.

μοι ὁ τῆς δικαιοσύνης στίφανος. It is no less usual, to meet with a preposition and an accusative; as in Matt. v. 13, εἰς οὐδὲν ἰσχύει. Eph. iv. 29, ἀγαθὸς πρὸς οἰκοδομήν. 2 Tim. iv. 11, ἔστι γὰρ μοι εὐχρηστος εἰς διακονίαν. Sometimes the construction is with the accusative and an infinitive; as in Matt. xvii. 4, καλὸν ἔστιν ἡμῶς ὧδε εἶναι. xix. 24, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαβίδος διελθύν, ἢ πλοῦσιον κ. τ. λ. 1 Cor. xi. 13, πρέπον ἔστι γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσείχεσθαι; This example, however, may be explained by the *dativus commodi* (§ 46. 5.).

Obs. 13. Certain other relations expressed by the dative are closely allied to the preceding. For example,

1. A purpose, will, opinion, or custom, according to which an action takes place, is put in this case. Thus Acts ii. 23, τῇ ἀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔλδοτον. v. 4, οὐχὶ μίνοι σοι εἶμιν, i. e. at thy disposal. xv. 1, ἵαν μὴ περιτίμνησθαι τῷ Ἰδοι Μαυρίῳ, οὐ δύνασθαι σωθῆναι. Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκίτην; τῷ ἰδίῳ κυρίῳ στήκει ἡ πίστις, i. e. according to the will or judgment of his own master; and so in the following verses. 2 Pet. i. 21, οὐ γὰρ διελήματι ἀνθρώπου ἠνέχθη ποτὶ προφητεία. Compare Tobit iii. 3, 2 Macc. vi. 1, Xen. Cyr. i. 2. 4, Sext. Emp. ii. 6, Strabon. xv. p. 715.¹ A preposition is inserted in 1 Cor. xi. 13, ἐν ὑμῖν αὐτοῖς κρίναι. Both constructions are united in 1 Cor. xiv. 11, ἴσονται τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἑμοὶ βάρβαρος, i. e. in my judgment.²
2. In definitions of time and place, or when an action has reference to some one, with respect to some feeling or qualification; a participle expressive thereof is sometimes, but rarely, employed in the dative. The two following are examples: Luke i. 36, οὗτος μὴν ἔστω ἔστιν αὐτῇ τῇ καλουμένῃ στίλβει. James iv. 17, εἰδότες οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἔστιν, i. e. if one knows, &c. Another form occurs in Acts xxiv. 11, οὐ πλείους εἰσὶ μοι ἡμίραι ἢ δεκάδυο, ἀφ' ἧς κ. τ. λ. To this head may probably be referred Matt. viii. 1, καταβάντι δὲ αὐτῷ κ. τ. λ., when he came down; Acts xxii. 6, ἐγίνετο δὲ μοι πορευομένη κ. τ. λ., as I proceeded. Compare Matt. viii. 23, 28, ix. 27, Mark v. 2, Acts xxii. 17, et alibi. But see § 61. 2. *Obs.* 2.
3. Substantives, derived from verbs governing a dative are often followed by the same case: as in 2 Cor. ix. 12, εὐχαριστίαν τῷ Θεῷ. Heb. x. 25, καθὼς ἔθος ἔστιν. Up. Plat. Legg. ii. 4, τὸ ἔθος ἡμῶν. Upon the same principle we have in Luke iv. 16, Acts xvii. 2, κατὰ τὸ εἶωθός αὐτῶ.³

8. The direction of an action towards an object, whether such direction be *real* or *imaginary*, is frequently expressed by the *dative*; as in Matt. viii. 28, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. (Compare v. 34.) xiv. 11, ἤνεγκε τῇ μητρὶ αὐτῆς. xxi. 5, ὁ βασιλεὺς σου ἔρχεται σοι. Acts ii. 33, τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς. v. 4, οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ Θεῷ.

Obs. 14. It will be observed that in the preceding verse the verb ψεύσθαι governs the accusative in precisely the same sense; and such is the true classical construction of the verb. It takes a dative however in Ps. xviii. 49, lviii. 36, lxxviii. 38, LXX. In Acts xxi. 16, ἄγοντες, παρ' ᾧ ξενισθῶμεν, Μνάσων, it is impossible to suppose with Beza and others, that the dative is put, by attraction, for the ac-

¹ Winer, § 31. 3. b. Wytttenbach ad Plat. Phæd. p. 101. D.

² Doederlein ad Soph. Œd. C. p. 529. Jacobs ad Athen. p. 183.

³ Winer, *ubi supra*; Stalbaum ad Plat. Euth. p. 101. Ast ad Plat. Polit. p. 451. Legg. p. 36

cusative; not to mention a similar construction in Xen. Ephes. iii. 6. ἡγάγετο Ἀβροκάμη. Epiph. Vit. p. 340. D. ἡγάγειν αὐτὸν Ἀθανασίῳ τῷ πάπῳ.

Obs. 15. The ordinary construction with εἰς or πρὸς is perhaps more frequent. Thus in Matt. ii. 11, ἐλθόντες εἰς τὴν οἰκίαν. iii. 14, εὐ ἔρχη πρὸς με; iv. 1, ἀπέχθη εἰς τὴν Ἱερουσόλ. vi. 26, ἐμβλίψασι εἰς τὰ πτερινά. viii. 32, ἔρρησε πᾶσα ἡ ἀργίλη εἰς τὴν θάλασσαν. xii. 18, εἰς ὃν ὑδούνηται. xiv. 19, ἀναβλίψας εἰς τὸν οὐρανόν. Luke ii. 41, ἰσχυρίζεται εἰς Ἱερουσαλὴμ τῇ ἱορτῇ τοῦ πάσχα. (In this example some suppose that *direction* is also indicated by the dative; but τῇ ἱορτῇ marks the time, *at* or *during* the feast.) Acts xxiii. 10, ἔγειν εἰς τὴν παρεμβολήν. 2 Cor. xiii. 7, ὑχόμεαι πρὸς τὸν Θεόν, Col. iii. 9, μὴ ψεύδεσθαι εἰς ἀλλήλους. We find ψεύδεσθαι πρὸς τινα in Xen. Anab. i. 3, 5.¹

Obs. 16. Hence many verbs have a like government, which are compounded with ἐπὶ and πρὸς, or even with prepositions which never govern a dative, when they express direction to an object. It is unnecessary to multiply examples, but it may be observed that some of the best MSS. read *ιατροῖς* in Luke viii. 43, εἰς *ιατροῖς* προσαναλώσασα ὅλον τὸν βίον. Probably the received text may have arisen from the ordinary construction of the verb *προσαναλίσκειν* in profane writers. Compare Xen. Cyrop. ii. 4. 9, Ælian. V. H. xiv. 32.²

§ 46.

1. In a less obvious sense, the dative is found with verbs which signify *to meet with*. Thus in Luke viii. 19, οὐκ ἠδύνατο συντυχεῖν αὐτῷ.

Obs. 1. So also *συντυχεῖν τινι*, which in the New Testament signifies *to make application to any one*, either by way of petition or complaint. Thus in Acts xv. 24, *περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι*, κ. τ. λ., Rom. xi. 2, *ἐντυχεάμην τῇ Θεῷ κατὰ τὸν Ἰσραήλ*. Compare Wisd. viii. 21, xvi. 28, Polyb. iv. 76, Theophr. Char. i. 2.

2. The *dative* is also used with verbs which imply *intercourse* or *companionship*; as in Acts xxiv. 26, ὠμίλει αὐτῷ.

Obs. 2. It is this dative which follows words compounded with σὺν and ὁμοῦ. Among the numberless instances of the former composition a few will suffice. Matt. ix. 10, *συναίειντο* τῷ Ἰησοῦ. Luke xxiv. 15, *συνισπορεύετο* αὐτοῖς. Acts xvi. 18, *τις τῶν φιλοσόφων συνίβαλλον* αὐτῶν. Rom. viii. 16, *αὐτὸ τὸ πνεῦμα συμμέτρει* τῷ ἀντίματι ἡμῶν. xv. 30, *συναγωνίσασθαι* μοι ἐν ταῖς προσευχαῖς. 1 Cor. iv. 8, *ἵνα καὶ ἡμεῖς ὑμῶν συμβασιλεύσωμεν*. Phil. iv. 3, *ἀπεντες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι*.³ Add Acts x. 27, *συνομιλῶν* αὐτῷ. But, in a different sense, Luke xxiv. 14, *αὐτοὶ ὠμίλουν* πρὸς ἀλλήλους, *they conversed together*. Under this head must be classed 2 Cor. vi. 14, *μὴ γίνεσθαι ἱεροζυγοῦντες ἀπιστοῖς*, which may perhaps be explained as an abbreviation of *μὴ γίνεσθαι ἱεροζυγοῦντες, τοῖσιν, ὁμοζυγοῦντες ἀπιστοῖς*.⁴

Obs. 3. In the New Testament the verb ὁμολογεῖν never signifies *to assent* or *consent*, as in profane writers; but in the sense of *to affirm* or *declare*, it is followed by a dative (Matt. vii. 23, xiv. 7); and also in the sense of *to make acknowledgment* or *to give praise* (Heb. xiii. 15); in which latter acceptance the compound verb *ἔχωμε*

¹ Winer, § 31. 2. Alt, § 29. b. Ast ad Plat. Legg. p. 553. Engelhardt ad Plat. Menex, p. 260.

² Winer, § 31. 2. and note to p. 173.

³ Winer, § 31. Obs. 5.

⁴ Alt, Gr. N. T. § 29. 2.

λογίζεσθαι is more usual; as in Matt. xi. 25, Luke x. 21, Rom. xiv. 11, xv. 19. When it signifies *to confess* or *acknowledge*, the object is put in the accusative; as in John ix. 22, Acts xxiii. 8, xxiv. 13, Rom. x. 9, 1 Tim. vi. 12, 1 John i. 9, iv. 2, 3, 2 John 7. There seems to be a more emphatic signification in the form ὁμολογῶν ἐν ἱμοῖ (Matt. x. 32, Luke xii. 8), which is probably an Hebraism.¹ Compare Ps. xlv. 8, LXX. Some, indeed, suppose that nothing more is implied than if the dative were employed without the preposition; but this will scarcely be admitted, although such pleonasm frequently occur. We have an instance, with reference to this very verb; since ὁμολογῶν στόματι and ὁμολογῶν ἐν στόματι are equivalent expressions in Rom. x. 9, 10. Many other examples will have been already observed; to which may be added Matt. xvii. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. (Compare Mark ix. 13.) Luke xxiii. 31, εἰ ἐν τῇ ὕμνῳ ζύλω ταῦτα ποιοῦσιν, ἐν τῇ ζῆσιν τί γίνηται. Acts xiii. 15, εἰ ἔστι λόγος ἐν ὑμῖν παρακλησίαις πρὸς τὸν λαόν, λίγισι. 1 Cor. ii. 6, σοφίαν λαλοῦμεν ἐν τοῖς σιλιαῖς. ix. 15, ἵνα οὕτω γίνηται ἐν ἱμοῖ. 2 Cor. iv. 3, ἐν τοῖς ἀπολλυμένοις ἔστι κικαλυμμένοι. Gal. i. 16, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἱμοῖ. 1 John iv. 9, ἰφανερῶσθαι ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν. Although a similar redundancy is sometimes observable in the Greek writers generally, and more particularly in those of a later date, yet it is more in keeping with the Hebrew idiom. Compare Gen. xl. 14, Dan. xi. 7, Judith vi. 2, vii. 24.²

Obs. 4. Instead of the *accusative* of the *object*, the preposition *ἐν* with a dative follows the verb ἐκρίνεσθαι, more *Hebraico*, in Acts xv. 7, ὁ Θεὸς ἐν ἡμῖν ἐκρίνατο, i. e., ἡμεῖς, *me* (Peter). Some, indeed, would render ἐν ἡμῖν, *one among us*; and others join ἐν ἡμῖν Θεός, *our God*. These interpretations are not only very harsh, but the Hebrew form is precisely thus rendered in 1 Chron. xxviii. 4, LXX, ἐκρίνατο ἐν ἱμοῖ εἶναι βασιλεῖα. So in 1 Sam. xvi. 9, 2 Chron. vi. 5, Nehem. ix. 7.³

3. It seems to be the idea of *companionship*, which explains the use of the dative in the following instances:—

1. After the verb ἀκολουθεῖν, *to follow*; as in Matt. iv. 20, 22, 25, ἠκολούθησαν αὐτῷ. So also in Matt. viii. 19, 22, ix. 9, 19, Mark ix. 38, Luke ix. 23, John i. 38, 41, 44, and elsewhere.

Obs. 5. Hence this verb is sometimes accompanied with *μετὰ* and a genitive, as in Luke ix. 49, οὐκ ἀκολουθεῖ μετ' ἡμῶν. Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. When *direction* only is implied, the form is rather as in Matt. x. 38, ἀκολουθεῖ ὁπίσω μου. So also in Matt. xvi. 23, ἔπαγε ὁπίσω μου. Luke ix. 23, εἰ τις θέλει ὁπίσω μου ἰλθῆναι, κ. τ. λ. In Mark viii. 34, the manuscripts vary between ἀκολουθεῖν and ἰλθῆναι.⁴

2. With verbs signifying *to converse*; as in Matt. xii. 46, ζητοῦντες αὐτῷ λαλῆσαι. Add Mark xvi. 19, John iv. 26, and compare Gen. xxix. 9, LXX. We have, in the same sense, John iv. 27, μετὰ γυναικὸς ἐλάλει, and, τί λαλεῖ μετὰ αὐτῆς. ix. 37, ὁ λαλῶν μετὰ σου. xiv. 30, λαλήσω μεθ' ὑμῶν. Compare also Matt. xvii. 3, Mark ix. 4, Luke ix. 30, xxii. 4, Acts xxv. 12. Again, Acts xvii. 2, διελέγετο αὐτοῖς. xviii. 19, διελέχθη τοῖς Ἰουδαίοις. 2 Cor.

¹ See Kuinoel *ad loc.*

² Winer, § 31. 5.

³ Alt, Gram. N. T. § 30. 1. a. See Vorstius de Hebr. N. T. p. 622.

⁴ Alt, Gram. N. T. § 29. 6.

xii. 19, πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα. To this head must also be referred Eph. v. 19, λαλοῦντες ἑαυτοῖς ψαλμοῖς, which the English Testament wrongly translates, *speaking to yourselves*.

3. With words which signify *to contend*; as in Matt. v. 40, τῷ θελοντί σοι κριθῆναι, *to one that would go to law with you*.

Obs. 6. In the New Testament a preposition is, with perhaps this single exception, constantly employed. Examples are, John vi. 52, ἐμάχοντο οὖν πρὸς ἀλλήλους. 1 Cor. vi. 1, πρᾶγμα ἔχον πρὸς τὸν ἑταίρον. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται. Compare Gen. xxvi. 21, Judg. xxi. 22, Job xxxi. 13, Eccles. vi. 10, Jerem. ii. 9, 36, Lam. iii. 36, Hos. ii. 2, Mic. vi. 11. Thus, also, Eph. vi. 12, οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. Rev. ii. 16, πολέμησώ μιν αὐτῶν. xii. 7, ἐπολέμησαν κατὰ τοῦ δράκοντος. To this head may also be referred the verb διαλογίζεσθαι, *to reason or dispute*, which is followed by *in* or *πρὸς*. Matt. xvi. 7, διλογίζοντο *in* ἑαυτοῖς. Mark ix. 33, τί *in* τῇ ὁδῷ πρὸς ἑαυτοὺς διλογίζεσθε; add Mark ii. 6, Luke iii. 15, v. 22, xii. 17, xx. 14.

Obs. 7. There are many collective nouns, such as στρατός, νῆες, ἱσπαῖς, πλεῖθος, and the like, which, as indicating *companionship*, are put in the dative case, with an ellipsis of *σύν*: and a similar construction seems to obtain in Col. ii. 14, ἐξαλείψας τὸ κατ' ἡμῶν χειρόγραφον τοῖς δόγμασιν. Few passages have more severely perplexed the commentators, by some of whom it is rendered, with the English Testament, *hand-writing of ordinances*, which can never be extracted from the original; by others, *the written law consisting in ordinances* (comparing Eph. ii. 15); and by others again, among whom is *Winer*, τοῖς δόγμασιν is made to depend upon ἐξαλείψας. The true meaning is, *having cancelled the bond together with its ordinances*; and this is confirmed by the reading of a few manuscripts which have *σύν τοῖς δ*. So Clem. Rom. Hom. ii. τὸν νόμον *σύν ταῖς ἐπιλύσεσι*. The same ellipsis, which is also found in Hebrew, also occurs in Rev. viii. 4, ἀνίβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, *together with the prayers of the saints*.¹

4. Words which signify *resemblance, equality, fitness*, and the contrary, whether adjectives, verbs, or adverbs, and those also which signify *proximity*, govern a dative. Matt. vii. 24, ὁμοιώσω αὐτὸν ἀνδρί. xx. 12, ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke vii. 32, ὅμοιοι εἰσι παιδίοις. Eph. v. 3, καθὼς πρέπει ἁγίοις. Phil. ii. 27, ἡσθένησε παραπλήσιον θανάτῳ. Heb. vi. 7, γῇ τίκτουσα βοτάνην εὐθετον ἐκείνοις. James i. 6, ἔοικε κλύδωνι θαλάσσης. iv. 8, ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν.

Obs. 8. An example of ὁ αὐτός, *idem*, with a dative, which includes a similar use of *ἴς*, and where the sense must be expressed by a particle of comparison, occurs in 1 Cor. xi. 5, ἢ γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξουμένῃ, *it is one and the same thing as if she were shaven*.²

¹ Middleton (on the Gr. Art.) on Col. ii. 14. Noldius, p. 576. See also Mac-knight, Rosenmuller, and other Interpp. *ad loc.*

² Winer, § 22, 4.

Obs. 9. The exceptions to the rule with respect to the class of words denoting *similitude*, &c. are very rare in the New Testament. Once only ὅμοιος is found with a genitive in John viii. 55, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Among those, however, which denote *proximity*, ἰγγύς takes a genitive in John iii. 23, vi. 19, *et alibi*; and so πλησίον, in John iv. 5. The verb ἰγγίζω is followed more frequently by εἰς or ἐπὶ, as in Matt. xxi. 21, ἤγγισαν εἰς τὸ ἱεροσόλυμα. Luke x. 9, 11, ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Compare Luke xix. 29, xxiv. 28. It occurs also with μέγχι and a genitive in Phil. ii. 30, μέγχι θανάτου ἤγγισε. We have also in Luke ix. 62, εὐθέως εἰς τὴν βασιλείαν τοῦ Θεοῦ. So also in xiv. 35.

5. The *dativus commodi* will be recognised in the following passages:—Matt. iii. 16, ἀνεψύχθησαν αὐτῷ οἱ οὐρανοὶ, i. e. *in his behalf*, or *in honour of him*. Mark ix. 5, ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσεὶ μίαν, καὶ Ἡλίᾳ μίαν. Luke i. 54, μνησθῆναι ἐλέους τῷ Ἀβραάμ. (Compare Psal. xcvi. 3, LXX.) xii. 21, ὁ θησαυρίζων ἑαυτῷ. 2 Cor. v. 13, εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. Phil. i. 27, συναδελφύοντες τῇ πίστει, *in defence of the faith*. Heb. x. 34, γινώσκοντες ἔχειν ἐκυτοῖς κρείττονα ὑπαρξιν ἐν τοῖς οὐρανοῖς.

Obs. 10. Here also belongs μαρτυρεῖν τινι, *to give testimony in favour of any one* (Luke iv. 22, John iii. 26, Rom. x. 2. Compare Xen. Mem. i. 2. 21); and, on the other hand, the *dativus incommodi*, in Matt. xxiii. 31, μαρτυρεῖτε ἑαυτοῖς, *ye bear witness against yourselves*. Compare James v. 3. Another example is Heb. v. 6, ἀνασταυροῦντας ἑαυτοῖς τὸν νῦν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

Obs. 11. Not unfrequently is *advantage* or *disadvantage* expressed by a preposition and its case. Thus in Luke vii. 30, οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθίτησαν εἰς ἑαυτοὺς, i. e. *to their own detriment*. ix. 13, ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα, i. e. *for their nourishment*. Acts xxvi. 1, ἰπιτρέπεται σοι ὑπὲρ σεαυτοῦ λόγιν, *in your own defence*. Phil. i. 7, καθὼς ἴσθι δίκαιον ἰμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, *to your credit*. 1 Thess. i. 5, τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, *did not benefit you*.¹

Obs. 12. A pronoun in the *dat. com.* is sometimes inserted, where it might have been omitted without injury to the sense; but instances in the New Testament are rare and doubtful. Such are Matt. xxi. 2, λύσαντες ἀγάγέτι μοι. 5, ὁ βασιλεὺς σου ἔρχεται σοι, πρᾶξ· κ. τ. λ. Rev. ii. 16, ἔρχομαί σοι ταχὺ, καὶ ποιλήσω μὲτ' αὐτῶν κ. τ. λ.²

6. Instead of referring a thing to a substantive, as in the genitive of possession, the dative is sometimes employed in relation to an adjective, or to the action expressed in the verb; as in Matt. xxvii. 7, ἠγόρασαν τὸν ἀγρὸν εἰς ταφὴν τοῖς ξένοις. Luke v. 20, ἀφέωνται σοι αἱ ἁμαρτίαι. (Compare Luke vii. 48.) So also Mark iii. 28. Again, Luke vii. 12, υἱὸς μονογένης τῇ μητρὶ. Compare Judg. xi. 34, 1 Chron. iii. 1, Tobit iii. 15, Ecclus.

¹ Winer, § 31, 1. 2.

² Winer, § 22. 7. *Obs.* 4. Jacob. ad Lucian. Tox. p. 138.

iv. 11. Some add Mark ii. 18, οἱ δὲ σοὶ μνηταὶ οὐ νηστεύουσι; but here σοὶ is the *nom. plur.* of the *possessive* σός.¹

Obs. 13. Probably this relation is also the basis of the construction of εἶναι, γίγναι, ὑπάρχειν, &c., with the dative. Thus Matt. xix. 27, τί ἔσται ἡμῖν, *What shall we have, or obtain?* Luke i. 7, οὐκ ἦν αὐτοῖς τίκον, *they had no child.* 14, ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις. viii. 42, θυγάτηρ μονογίνης ἦν αὐτῷ. ix. 13, οὐκ εἶδόν ἡμῖν πλείον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες. xiv. 10, ἔσται σοὶ δόξα. Rom. xii. 19, ἡμεῖς ἐκδικήσεις, *scil. ἔσσι.* This last example is a citation from Deut. xxxii. 35, where, be it observed, the same idiom obtains in the Hebrew.

Obs. 14. So likewise *κοινός* is constructed with the dative; as in Acts iv. 32, ἦν αὐτοῖς ἅπαντα κοινά. Whence the phrase in Matt. viii. 29, τί ἡμῖν καὶ σοί; Compare Luke viii. 28, John ii. 4. It occurs also in Judg. xi. 12, 2 Sam. xvi. 10, LXX.

§ 47.

The dative occupies the place of the Latin ablative in most of its applications. Thus it expresses—

1. The means *whereby*, or the instrument *wherewith*, any thing is done; as in Matt. iii. 12, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. Mark xv. 19, ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μύ. Luke iii. 16, ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς. John xxi. 8, 10, τῷ πλοιαρίῳ ἤλθον. (Compare Matt. xiv. 13, Acts xxviii. 11.) 19, σημαίνων ποιῶ θανάτων δοξάσει τὸν Θεόν. Add Acts iv. 12, Rom. vii. 25, Eph. iv. 28, v. 18, Heb. i. 3.

Obs. 1. Hence the construction of χρῆσθαι with a dative; as in 1 Cor. ix. 12, οὐκ ἐχρησάμην τῇ ἐξουσίᾳ ταύτῃ. 2 Cor. i. 17, μήτι ἄρα τῇ ἐλαφείᾳ ἐχρησάμην; Add Acts xxvii. 3, 17, 1 Cor. ix. 15, 2 Cor. iii. 12, 1 Tim. i. 8, v. 23. Compare Gen. xii. 16, xxvi. 29, Prov. x. 26, xxv. 13, LXX. In 1 Cor. vii. 31, οἱ χράμενοι τὸν κόσμον τῶτον is the reading of some manuscripts.²

Obs. 2. There is an analogous use of the dative, where a *mean* or *instrument* is not directly signified, in Rom. i. 20, τὰ γὰρ ἔργα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς πνεύμασι νοούμενα καθ' ὅσαται, *known from his works.* This sense is, however, more usually indicated by a preposition; as in Matt. vii. 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκουσιν αὐτοὺς. xii. 33, ἐκ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke xii. 57, τί δὲ καὶ ἐφ' ἑαυτῶν οὐ κρίνεις τὸ δίκαιον; Indeed the *instrument* or *means* are much more rarely expressed in the New Testament by a simple dative, than by that or some other case with a preposition. Thus in Matt. ii. 16, ἐπισαύχθη ὑπὸ τῶν μάγων. iii. 11, ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι. iv. 1, πειρῶσθαι ὑπὸ τοῦ διαβόλου. xii. 27, εἰ ἐγὼ ἐν Βυλζιβουλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; 37, ἐκ γὰρ τῶν λόγων σου δικαιοσύνη, καὶ ἐκ τῶν λόγων σου καταδικαζήσῃ. xxiv. 15, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου. xxvi. 52, ἐν μαχαίρᾳ ἀπολοῦνται. Add Mark viii. 31, xvi. 11, John i. 3, xiii. 35, Acts iv. 7, xviii. 19, Rom. iii. 20, 1 Cor. v. 4, Heb. i. 1, 2, Rev. ii. 27.

¹ Winer, § 31. 6. Ast ad Plat. Polit. p. 431.

² Winer, § 31, 4.

2. The *manner* of an action is expressed by the dative, as in Acts ii. 6, ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. vii. 60, ἔκραξε φωνῇ μεγάλῃ. xxiii. 1, ἐγὼ πάσῃ συνειδήσει ἀγάθῃ πεπολίτευμαι τῷ Θεῷ. 1 Cor. xi. 5, προσευχομένη ἀκατακάλυπτῳ τῇ κεφαλῇ. Col. ii. 11, ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ.

Obs. 3. Hence the dative is frequently used adverbially; as, for instance, in Rom. viii. 13, πνύματι, in a spiritual manner, or spiritually; since it is evidently opposed to κατὰ σάρκα, carnally.¹ So in 1 Cor. xiv. 2, πνύματι λαλιῖ μυστήρια. Gal. iii. 3, ἰσχυροῦμαι πνύματι, ὡς σαρκὶ ἰσχυροῦμαι; i. e. πνυματικῶς and σαρκικῶς. Add Gal. v. 5, 25, ἐν αἰσθήσει. So the dative feminine of adjectives; as in Matt. xiv. 13, ἠκολούθησαν αὐτῷ πιζῇ ἀπὸ τῶν πόλεων. Acts xvi. 37, δειράντες ἡμᾶς δημοσίᾳ. xx. 20, διδάξαί ὑμᾶς δημοσίᾳ καὶ κατ' οἴκου. 1 Cor. xii. 11, διαιροῦν ἰδίᾳ ἰκαστῶ. Under each of these cases, however, a preposition is equally employed. Thus in Mark vi. 31, 32, κατ' ἰδίαν. 2 Cor. i. 12, ἐν ἀπλότῃ καὶ εὐκρίνῃ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνιστρέφωμεν ἐν τῇ κόσμῳ. vii. 9, ἵνα ἐν μηδενὶ ζημιωθῇτε ἐξ ἡμῶν. Heb. xi. 37, ἐν φόβῳ μαχαίρας ἀπέθανον. Rev. ii. 22, τὰ τέκνα αὐτῆς ἀποκτείνω ἐν θανάτῳ.

Obs. 4. To this head are also to be referred the verbs περιπατεῖν and περιεἶδαι, which, in their figurative sense, are accompanied either by a *dat.*, or by an *adverb*, or by a *prep.* and its case, signifying the *line* or *manner of conduct*. For example, Mark vii. 5, οἱ μαθηταὶ σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων. Acts ix. 31, περιεἶδον τὸν φόβον τοῦ Κυρίου. So Luke i. 6, Rom. vi. 4, xiii. 13, 2 Cor. xvi. 18, Eph. ii. 10, Col. i. 10, 1 Pet. iv. 3, 2 Pet. iii. 3. Of the same class are Rom. iv. 12, τοῖς στοιχοῦσι τοῖς ἰχνυσι τῆς πίστεως τοῦ Ἀβραάμ. Phil. ii. 16, τῷ αὐτῷ στοιχεῖν κανόνι. Compare 1 Sam. xv. 20, 2 Sam. xv. 11, Prov. xxviii. 26, Tobit iv. 5, 1 Macc. vi. 23.²

Obs. 5. In Acts vii. 53, εἰς διαταγὰς may be put for ἐν διαταγαῖς, indicating the *manner* of delivery. Compare Gal. iii. 19, Heb. ii. 2. If so, it is a Hebraism; but see § 63. 4. *Obs. 10.*

Obs. 6. Frequently the dative signifies *with respect to*: as in Matt. xi. 29, ταπεινὸς τῇ καρδίᾳ, humble in respect to my heart. So in Luke i. 51, ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Acts vii. 51, ἀπειθήμενοι τῇ καρδίᾳ καὶ τοῖς ὠσίν. Add Acts xviii. 2, 1 Cor. vii. 34, xiv. 20, 2 Cor. xi. 6, Eph. iv. 18, Phil. ii. 8, Heb. v. 11, xii. 3. In some few instances a preposition is employed; as in Luke xii. 21, εἰς Θεὸν πλουτῶν. Possibly such forms as ἀσπίδος τῷ Θεῷ (Acts vii. 20), δυνατὰ τῷ Θεῷ (2 Cor. x. 3), may belong to this head.³ See § 13. 2. *Obs. 6.*

Obs. 7. A quality *wherein* any one is *proficient* or *deficient* is commonly put in the dative; as in Luke ii. 52, προέκοσσε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώπων. 1 Thess. iii. 12, περισσεύσαι τῇ ἀγάπῃ. Tit. ii. 2, ὑγιαίνοντας τῇ πίστι, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Frequently, however, ἐν is inserted, or an accusative substituted with κατὰ expressed or understood. Luke i. 7, 18, ii. 36, προβεβηκώς ἐν ἡμέραις. Rom. iii. 9, τί οὖν περιχύμεθα; xv. 13, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι. 1 Cor. xv. 41, ἀστὴρ γὰρ ἀστὴρος διαφέρει ἐν δόξῃ. Gal. i. 14, προέκοσσαν ἐν τῷ Ἰουδαϊσμῷ. Phil. iv. 13, πάντα ἰσχύω. Tit. i. 13, ἵνα ὑγιαίνουσιν ἐν τῇ πίστι.

Obs. 8. The dative expresses the relation of measure or magnitude; as in Matt. xii. 12, πῶς οὖν διαφέρει ἄνθρωπος προβάτου.

Obs. 9. The *dat.* of the *measure*, and sometimes the *accus.*, is joined with the

¹ Middleton on the Gr. Article, note *in loco*.

² Winer, § 31, 1.

³ Winer, § 31, 3. Alt, § 29, 5.

comparative; as in Matt. vi. 30, *et serpius, πολλῷ μᾶλλον*. vii. 11, *πύσῃ μᾶλλον*. 2 Cor. viii. 22, *πολὺ σπουδαιότερον*. 1 Pet. i. 7, *πολύ τιμωτέρον*. (Griesbach reads, in one word, *πολυτιμωτέρον*.) The comparative is also strengthened by *ἔτι*, as in Heb. vii. 15, *πρισσότερον ἔστι*. Hence it has been conjectured that *ἔτι μίζον* is the true reading in 1 John iii. 20; for which, however, there is no authority, and the common text is not without parallel. In Phil. i. 9, *ἔτι μᾶλλον καὶ μᾶλλον* has been regarded as a Hebraism; but the same phraseology is found in Xen. Cyr. iii. 2. 18, Achil. Tat. vi. 13, Diou. Hal. iv. p. 2228, 6. So *magis magisque* in Cic. Epist. ii. 18. Two comparatives are also united by *ἔσθ* and *σοσούτω*. Thus in Heb. i. 4, *σοσούτω κρείττων γινόμενος τῶν ἀγγέλων, ἔσθ διαφορώτερον κ. τ. λ.* Sometimes *σοσούτω* is omitted in the first member; as in Heb. viii. 6, *διαφορώτεροι εἴτινυχι λειτουργίας, ἔσθ καὶ κρείττονός ἐστι διαθήκης μυσίτης*. The comparative is omitted after *ἔσθ*, which will bear the sense of *ἔτι*, in Heb. x. 25, *καὶ σοσούτω μᾶλλον, ἔσθ βλέπετε ἰγνίζουσιν τὴν ἡμέραν*. There is a double omission to be supplied, as in the brackets, in Mark vii. 36, *ὅσοι δὲ αὐτοῖς αὐτοῖς (μᾶλλον) δημοσίῳ, (σοσούτω) μᾶλλον πρισσότερον ἐκήρυσσον*.

3. The *dat.* expresses the *cause* or *occasion* of an action; as in Rom. xi. 20, *τῇ ἀπιστίᾳ ἐξεκλάσθησαν, by reason of unbelief*. 30, *ἡλεήθητε τῇ τούτων ἀπειθείᾳ, on account of their disobedience*. 2 Cor. i. 15, *ταύτῃ τῇ πεποιθήσει ἐβουλόμην, under this persuasion*. Heb. ii. 15, *ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας, through fear of death*.¹ Yet here also a preposition and its case are more commonly used in the New Testament. Thus Matt. vi. 7, *δοκοῦσι γὰρ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουθήσονται, by virtue of their much speaking*. xiii. 21, *γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται*. xiv. 9, *διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοῦσῃν*. xix. 3, *εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν*; 8, *Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν*. Add Luke xxii. 45, xxiv. 41, 2 Cor. ix. 15.

Obs. 10. To this use of the dative belongs the phrase *ἀρκιῖσθαι τινι, to be contented with any thing*. Luke iii. 14, *ἀρκίεισθε τοῖς ὀφωνίοις ὑμῶν*. 1 Tim. vi. 8, *ἔχοντες δὲ διατροφὰς καὶ σκεπτάσματα, τοῦτοις ἀρκισθῆσθε*.

Obs. 11. In like manner the dative sometimes expresses the *cause* or *object* of any passion or emotion of the mind: as in Matt. v. 22, *ὀργιζόμενος τῷ ἀδελφῷ*, Rom. xii. 12, *τῇ ἐλπίδι χαίροντες*. 1 Pet. iv. 12, *μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει*. The construction, however, is more frequently with *ἐπὶ*, or *ἐν*. Thus Matt. xviii. 13, *χαίρει ἐπ' αὐτῇ*. Mark xii. 17, *ἰθαύμασαν ἐπ' αὐτῷ*. 1 Cor. xv. 19, *ἡλικιότης ἐν χρείστῳ*. (Compare 2 Cor. i. 10.) Phil. i. 18, *ἐν τούτῳ χαίρω*. 20, *ἐν οὐδενὶ αἰσχυνῆσθαι*. So Luke i. 14, iv. 22, Rom. vi. 21, xv. 12, Rev. xii. 17. Sometimes an accusative is placed after this class of verbs. See § 40. 3. There is a peculiar construction in Rev. xiii. 4, *ἰθαύμασιν ὅλη ἡ γῆ ἐπίσω τοῦ θηρίου*, where the sense seems to be, *to follow with admiration*.

Obs. 12. When an affection or disposition of the mind is represented as the *motive*

¹ Winer, § 31, 36. Ast ad Plat. Polit. p. 392.

of an action, the dative is sometimes employed; as in 2 Cor. viii. 22, *πολλάκις σπουδαῖον ἔντα, νυνὶ δὲ πολὺ σπουδαίοντερον, πιστοθήσει πολλῇ τῇ εἰς ὑμᾶς, from his great confidence in you*; Phil. ii. 3, *τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγοῦμνοι ὑπερέχοντας ἑαυτῶν, from a sense of humility*. A preposition, however, and particularly διὰ with an accusative, is more frequently employed. Thus Matt. xxvii. 18, *ἦδυν γὰρ ὅτι διὰ φθόνου παρεδωκαν αὐτόν*. John xix. 38, *κεκρυμμένος διὰ τὸν φόβον τῶν Ἰουδαίων*. Phil. i. 15, *εἰς τίνες μὲν καὶ διὰ φθόνου καὶ ἔριος, τίνες δὲ καὶ δι' εὐδοκίας, τὸν Χριστὸν κηρύσσουσιν οἱ μὲν ἐξ ἐριθείας, οἱ δὲ ἐξ ἀγάπης*.

Obs. 13. To this head is to be referred the verb πιστεύειν, which in the New Testament is constructed, not only with a simple dative (Mark xvi. 13, 14, John v. 38, 46, vi. 30, x. 37, 38, Acts v. 14, 2 Tim. i. 12, &c.); but also with ἐν and a dative (Matt. xxvii. 42, Luke xxiv. 25, Acts xiii. 12, Rom. ix. 33, x. 11, 1 Tim. i. 16, 1 Pet. ii. 6, &c.); with ἐν and an accusative (Acts ix. 42, xi. 17, xxii. 19, Rom. iv. 5, &c.); with εἰς and an accusative (Matt. xviii. 6, John ii. 11, xiv. 1, 29, Acts x. 43, Rom. x. 14, Gal. ii. 16, 1 Pet. i. 8, 21, &c.); and with ἐν and a dative (Mark i. 15, Acts xiii, 39). Many commentators would distinguish between the import of the simple dative, and the cases governed by prepositions; attributing to the verb in the first instance the sense of *giving credit to a person or thing*; and, in the latter, of *believing in Christ as the Messiah*, including a sincere reception of the Gospel, and obedience to its doctrines. An examination of the preceding references will show that no such distinction obtains; and that the context is the only guide in which of the above acceptations the word is applied. The construction is, in fact, arbitrary; but in the New Testament and the later Greek, the use of prepositions is far more frequent in all cases where the simple dative is more commonly found in other writers.¹

Obs. 14. When the *cause* and the *means* are mentioned together, the former is put in the dative, and the latter is expressed by διὰ with a *genitive*. Thus in Eph. ii. 8, *τῇ χάριτί ἣ ἐστι σισωσμένοι διὰ τῆς πίστεως*.²

Obs. 15. The time when an action is performed is sometimes expressed by a dative; as in Matt. xvi. 21, *τῇ τρίτῃ ἡμέρᾳ ἰγερθῆναι*. Mark vi. 21, *Ἡρώδης τοῖς γενεσίαις αὐτοῦ δι᾿ ἡμέρας ἡμέρας*. Luke viii. 29, *πολλοὺς χρόνους συνεπάκει αὐτόν*. xii. 20, *ταύτη τῇ νυκτί*. Acts xxi. 26, *τῇ ἰσχυμένῃ ἡμέρᾳ*. Continuance of time is once so expressed in Acts viii. 11, *διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξιστάσθαι αὐτούς*.³ The place where any thing occurs is invariably marked by the preposition ἐν. Thus in John ii. 1, 11, ἐν Κανᾷ τῆς Γαλιλαίας. iv. 21, *οὗτι ἐν τῷ ὄρει τούτῳ*, οὗτι ἐν Ἱεροσολύμοις. See also § 44. 5. *Obs. 14.*

OF THE VERB.

§ 48.—*The Passive Voice.* (BUTTM. § 134.)

1. The nature of *active* verbs has been sufficiently developed with reference to the cases which they govern; and properly the passive takes as its *subject* the immediate *object* of the active. In Greek, however, the remoter object may become the subject of the passive; and if the active governs two accusatives, or a dative of the person and an accusative of the

¹ Alt, Gram. N. T. § 29.² Winer, § 31, 1.³ Winer, § 31, 3. b.

thing, the passive frequently retains the accusative of the thing, and the person becomes the subject nominative.

2. Passives are frequently constructed with a dative, instead of *ὕπὸ* and a genitive; as in Matt. v. 21, ἐρρέθη τοῖς ἀρχαίοις. Many indeed would render this expression, in the strict sense of the dative, as in Gal. iii. 16, τῷ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι. 2 Sam. v. 6, LXX, ἐρρέθη τῷ Δαβίδ. The generality of commentators,¹ however, prefer the other interpretation; to which there are parallel examples in the later writers; as, for instance, in Dion. Hal. ii. p. 103, ὡς εἴρηται μοι πρότερον. See also Lucian. Pisc. vii. 22, Strabon, xvii. 806, Procop. Hist. Ecc. 16. Again, Luke xxiii. 15, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, which the English Testament improperly renders *done unto him*. The true syntax is supported by Xen. Hell. ii. 2. 17, ἀνμνήσω ὑμῖν τὰ τοῦτω πεπραγμένα. Arist. Eccl. 73, καὶ μὴν τὰ γ' ἄλλ' ὑμῖν ὄρω πεπραγμένα.² Other examples are Luke xxiv. 35, ἐγνώσθη αὐτοῖς. Acts vii. 12, ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ. xvi. 9, ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ. xx. 9, καταφερόμενος ὑπνῷ βαθεῖ. 1 Tim. iii. 16, ὤφθη ἀγγέλῳ. James iii. 7, πᾶσα γὰρ φύσις θηρίων δαμάζεται καὶ δεδάσται τῇ φύσει τῇ ἀνθρωπίνῃ. So also most probably v. 18, καρπὸς τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. Add 2 Pet. iii. 14, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι. Compare Dion. Hal. xi. p. 70, Diog. L. viii. 1, 5, Philostr. Her. iv. 2.³

3. Those verbs which govern a *double* accusative in the active, retain in the passive the accusative of the thing; as in Mark xvi. 5, εἶδον νεανίσκον περιβεβλημένον στολὴν λευκὴν. Acts xviii. 25, οὗτος ἦν κατῃχημένος τὴν ὁδὸν τοῦ κυρίου. 2 Thess. ii. 15, κρατεῖτε τὰς παραδόσεις, ὥς ἐδιδάχθητε. 2 Tim. iv. 3, κνηθόμενοι τὴν ἀκοήν. Rev. i. 13, περιεζωσμένον πρὸς τοῖς μαστοῖς ζώωνι χρυσῷ. Here also belongs Luke xii. 47, δαρήσεται πολλὰς, *!scil.* πληγὰς. Compare Lucian. Tox. 61, Dion. H. p. 2162, 8.

Obs. 1. Nor is this construction limited to the case of two accusatives in the active; but those verbs also, which take in the active a dative of the person, and even when such dative is used for the genitive, retain in the passive an accusative of the thing; the dative of the person becoming the subject nominative. Thus Gal. ii. 7, πιστιοῦμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας. And so in Rom. iii. 2, 1 Cor. ix. 17, 1 Thess. ii. 4, Tit. i. 3. So again, for ἄλλοις περικύβηται μοι, we have in Acts xxviii. 20, τὴν ἔλυσιν ταύτην περικύβηται. And in Heb. v. 2, αὐτὸς περικύβηται ἀσθένειαν. Other examples are Acts xxi. 3, ἀναφανέντις τὴν Κύπρον. 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. 1 Tim. vi. 5, 2 Tim. iii. 8, διεφθαρκύμενοι τὸν νοῦν. Hence too, perhaps, Col. i. 9, *ἵνα*

¹ See Kuinoöl *ad loc.*

² Wetstein and Kypke *ad loc.*

³ Winer, § 31.6.

πληρωθῇτι τὴν ἐπίγνωσιν τοῦ θιλήματος αὐτοῦ. See above § 40. 2. *Obs.* 3. Instead of the accusative in the above construction the dative is also sometimes used ; as in Acts vii. 22, ἱπαιδύθη πάση σοφίᾳ. See also § 40. 5. *Obs.* 12. We have, besides, in Luke i. 4, περιῶν ὃν κατηχήθη λόγων.¹

Obs. 2. To πιστεύειν τι simply, must be referred 2 Thess. i. 10, πιστεύειν τὸ μαρτύριον ἡμῶν. 1 Tim. iii. 16, ἐπιστεύθη ἰν κόσμῳ. To the active construction with a *dat.* and *accus.* belong Matt. xi. 5, Luke vii. 22, πτωχοὶ εὐαγγελίζονται. Heb. xi. 2, ἐμαρτυρήθησαν οἱ πιστοῦντες. Also Heb. vii. 11, ὃ λαὸς γὰρ ἐπ' αὐτῇ νυνομοθίστητο, the people were placed under the Law with reference to this priesthood. The active form νομοθετεῖν τινά τι occurs in Psal. cxviii. 33, LXX ; and the regular construction of the passive in Deut. xvii. 10, ὅσα ἂν νομοθετηθῇ σοι.²

§ 49.—The Middle Voice. (BUTTM. § 135.)

1. By the *middle voice* the action of a verb is represented as returning upon the subject ; or, as it is grammatically termed, its usage is either directly or indirectly *reflective*. This signification, however, is variously modified.

2. In its most simple form, the subject of the action becomes also the immediate and proper object of it, so that the middle voice is precisely equivalent to the active followed by the pronouns ἐμαυτὸν, σεαυτὸν, &c.

Obs. 1. There are but few instances of this its most direct and proper application. With the exception of a few personal actions, the active is commonly used with its appropriate pronoun to indicate it. Thus in Matt. viii. 4, σιαυτὸν διῴξον. John viii. 22, ἀποκτενίῃ αὐτόν. Examples, however, of the true middle sense are Matt. xxvii. 5, ἀπήγγατο, he hanged himself. Mark vii. 4, βαπτίσωνται. Luke xxii. 30, καθίσιοθι. 1 Pet. iv. 1, ἐπλίσασθι. To this head may probably, but not necessarily, be referred Matt. viii. 30, βοσκομένην. xxvi. 46, ἐγείρισθι. Acts xxvii. 28, κινούμιν, and some others, which also admit of a passive signification.

Obs. 2. It often happens that the middle sense may be equally and more appropriately expressed by an *intransitive* verb ; as in Matt. v. 22, ἐργίζισθαι, to provoke oneself to anger, i. e. to be angry : Luke v. 4, παύισθαι, to make oneself rest, i. e. to cease : xii. 15, φυλάσσεισθαι, to protect oneself, i. e. to beware : Acts xxvi. 26, πείθισθαι, to persuade oneself, i. e. to believe ; xxviii. 25, ἀπολύισθαι, to dismiss oneself, i. e. to depart : Heb. xii. 25, ἀποστηφισθαι, to turn oneself away, i. e. to reject or despise. Add 2 Thess. iii. 6, στείλλισθαι, to avoid ; 2 Cor. x. 5, ὑπαίσιςθαι, to be arrogant : 15, ἀυξάνισθαι, to increase ; and some others. In some few cases this new sense becomes transitive. Thus in Matt. xxi. 26, φοβούμιν, τὸν ὄχλον, Mark vi. 20, ἰφοβύτο τὸν Ἰωάννην.

3. More frequently the action of the *verb* is reflected upon the *remoter* object, so that the *middle* is equivalent to the active in connexion with the *dative* pronoun ἑαυτῷ, and, if the verb

¹ Winer, §. 32. 5. Alt, § 30. d.

² Winer, § 40. 1. Alt, § 50, 1. Wesseling ad Diod. Sic. xix. 58.

governs an accusative, it is retained. Thus in Mark vi. 23, *αἰτεῖν τι*, to ask for something; and in v. 24, *αἰτεῖσθαι τι*, to ask something for oneself. Also in Luke x. 11, *ἀπομάσσεσθαι κονίον*, to wipe off the dust from ourselves; Acts xx. 28, *περιποιεῖσθαι*, to purchase for oneself. (In 1 Tim. iii. 13, *ἐαυτοῖς* is redundant.) Eph. v. 16, *ἐξαγοράζεσθαι*, to redeem for oneself; 2 Thess. iii. 14, *σημειοῦσθαι*, to mark for oneself; 1 Pet. i. 9, *κομιζεσθαι*, to carry off for oneself.

Obs. 3. Here also the signification may frequently be expressed by an appropriate verb; as in Phil. i. 22, Heb. xi. 25, *αἰεῖσθαι*, to take for oneself, i. e. to choose. Thus also *φυλάσσεσθαι*, to observe (Matt. xix. 20); and in another sense, to guard against, to avoid (2 Tim. iv. 15).

Obs. 4. Hence the middle is used when the passive object has any relation to the subject of the verb; as in Matt. vi. 17, *ἐλπιφαί σου τὴν κεφαλὴν*. Mark vii. 3, *ὡς μὴ πυγμῇ νίφονται τὰς χεῖρας*. Acts xviii. 18, *κτεράμενος τὴν κεφαλὴν*. Rom. ix. 17, *ὥς ἐνδύξωμαι ἐν σοὶ τὴν δυνάμει μου*. In this last example, however, the pronoun is redundant, or the middle has an active sense. Compare Heb. vi. 17, and see § 22. 5. *supra*.

4. The *middle voice* also denotes an action which is done at the command or sufferance of the subject; so that the notion is expressed in English by *to cause* or *to suffer*. We have, for instance, in Luke ii. 5, *ἀπογεγράφεισθαι*, to cause oneself to be enrolled; (Compare v. i.) 1 Cor. vi. 7, *ἀδικεῖσθαι*, to submit oneself to injustice; xi. 6, *κείρεσθαι*, to cause oneself to be shaven. Perhaps also *περιτέμνεσθαι*, in Acts xv. 1, 24, 1 Cor. vii. 18.

Obs. 5. In this case also the middle sense may be otherwise expressed; as in Matt. v. 4, *δανίζεσθαι*, to cause money to be lent to oneself, i. e. to borrow; xx. 1, 7, *μισθοῦσθαι*, to cause to let to oneself, i. e. to hire; Luke xxiv. 21, *λυτρεῖσθαι*, to cause to release, i. e. to redeem or ransom.

Obs. 6. In some verbs the middle passes into a *reciprocal* sense, so as to include two or more parties; as in Luke xxii. 5, John ix. 22, *συντίθεσθαι*, to make a bargain together; xii. 20, *βουλεύεσθαι*, to consult together; 2 Cor. xiii. 11, *παρακαλιεσθαι*, to afford mutual consolation; 2 Tim. ii. 24, *μάχεσθαι*, to contend together. The reciprocal sense is less distinct, but still discernible, in the verbs *στρατιεύεσθαι* and *ἀγωνίζεσθαι*, in 1 Cor. ix. 7, 25.¹

Of the anomalous interchange of the *active*, *passive*, and *middle voices*, see above, § 22.

§ 50.—Of the Tenses. (BUTTM. § 137, 138.)

1. Although the import of the Tenses may occasionally have been in some small degree influenced by their native idiom, yet

¹ Wier, § 39, 2, 3, 4. Alt, § 51. 1. Kuster et Dresig. de Verb. Med.

for the most part, and indeed almost universally, the writers of the New Testament have adhered to the ordinary Greek usage. The aorist, for instance, is employed to mark past time *indefinitely*, without reference to any other action, and is accordingly the tense appropriated to history and narratives. Thus in John i. 46, ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, εὗρήκαμεν, the aorist ἔγραψε represents the writing of Moses as a *simple historical fact*; but the perfect εὗρήκαμεν not only indicates the *act of finding as past*, but its *consequences as remaining*,—we have found him, and still know where he is. Again, in Matt. iv. 4, γέγραπται, it has been written as a *permanent record*; Acts ix. 13, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε, I have heard, and still retain the knowledge, *what evils he did*; Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον, I have been entrusted with the ministry of the Gospel, which I still exercise.

2. The *imperfect* differs from the aorist, as denoting,

1. An action, not *transient*, but *continuing* during a *past time, when or while* something else took place; as in Mark iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ. Gal. i. 14, ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καὶ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν κ. τ. λ., namely, *during my adherence to Judaism*. Add Matt. xiii. 25, Luke xiv. 7, xxiv. 32, John v. 16, xii. 6, *et alibi*.
2. An action *continued, or frequently repeated*; as in Matt. xiii. 34, χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. Mark xiv. 12, ὅτε τὸ πάσχα ἔθυσον, *on the day when they annually slew the paschal lamb*; xv. 6, κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον. (In the parallel place of Matt. xxvii. 15, it is εἰώθει ἀπολύειν.) Add Acts xiii. 11, Rom. xv. 22, 1 Cor. x. 4, xiii. 11, and elsewhere.
3. An action *begun, but not completed; attempted or contemplated, but not executed*; as in Matt. iii. 14, ὃ δὲ Ἰωάννης διεκάλειεν αὐτὸν, *sought to prevent him*; Luke i. 59, ἐκάλουν αὐτὸ, *wished to name it*; v. 6, διερρήγγυτο τὸ δίκτυον, *began to break*; Gal. i. 13, ἐπόρθουν αὐτήν, *endeavoured to destroy it*.

Obs. 1. The difference between the aorist and imperfect is distinctly marked in Luke viii. 23, πλείοντων δὲ αὐτῶν ἀφύπναισι· καὶ κατίβη λαῖλαψ εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνουν. Compare James ii. 22.¹

¹ Winer, § 41. Alt. Gram. N. T. § 52. Stallbaum ad Plat. Phæd. p. 29. Jacob ad Lucian. Tox. p. 53. Reisig ad Soph. Œd. Col. p. 254.

3. The *plusquam-perfectum* denotes an action which *was already completed before, or during, the performance of another past action*, to which it has reference either in itself or its consequences; as in Matt. vii. 25, *τεθεμελίωτο γὰρ ἐπὶ τὴν πέτρην, for it had been founded upon a rock before the floods came, which it was consequently able to resist.* See also Mark xv. 10, xvi. 9, Acts xiv. 23, Gal. i. 22, 1 John ii. 19.

4. Of the several forms of the future, the 3 *fut. passive*, or *paulo post futurum*, marks a *future action, which depends, as it were, upon the passing of another action.* It is thus closely allied to the *futurum exactum* of the Latins. The only place in which it occurs in the New Testament is Luke xix. 40, *ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράζονται.*

5. The other futures express not simply a *future action*, but a *supposed or possible case, or such as might or could happen under certain circumstances.* Thus in Luke xviii. 22, *πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ.* Rom. iii. 6, *μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;* x. 14, *πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;* x. τ. λ. James ii. 10, 11, *ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γεγόνas παραβάτης νόμου.* So when *purpose* is spoken of; as in 1 Pet. iii. 13, *καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;* *And who is he that would harm you, if, &c.*

Obs. 2. Hence also the *fut.* is used in questions where the *conjunctive* might be used; as in Rom. vi. 1, *τί οὖν ἰροῦμεν; ἱπμινοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονήσῃ; μὴ γίνωτο.* *Are we to continue in sin? or, would you have us continue in sin?* So again in v. 15, where some manuscripts read *ἁμαρτήσωμεν.* Compare Matt. xviii. 21, xix. 16, Luke iii. 10, and elsewhere. See also § 54. 1. *Obs. 3.*

Obs. 3. The *future* is frequently used for the *imperative*; as in Matt. v. 48, *ἵνα ὡς ὁ πατήρ ὑμῶν τέλει.* In Hebrew the same idiom is very prevalent, and it is preserved in several citations from the Old Testament. Thus in Matt. v. 21, *οὐ φονεύσεις.* 27, *οὐ μοιχεύσεις.* 33, *οὐκ ἐπιορκήσεις.* Acts xxiii. 5, *ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρις κακῶς.* Rom. vii. 7, *οὐκ ἐπιθυμήσεις.* See also Rom. xiii. 9.

Obs. 4. Besides their proper import the tenses also frequently signify *to be wont*; as indicating a general habit, or an action continually repeated.

1. *Imperfect*: as in Luke iv. 15, *ἰδίδαξεν ἐν ταῖς συναγωγαῖς αὐτῶν, he was in the habit of teaching*; Acts ii. 44, *πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ ὕχον ἅπαντα κοινὰ, &c. τ. λ.*
2. *Perfect*: John xiv. 25, *ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων.* 2 Tim. iv. 8, *στίφανος, ὃν ἀποδώσει μοι ὁ Κύριος, καὶ πᾶσι τοῖς ἡγαπητοῖς τὴν ἐπιφάνειαν αὐτοῦ.*
3. *Aorist*: Matt. iii. 17, *ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.* xxiii. 2, *ἐπὶ τῇ Μωσείᾳ καθίδρας ἐκάθισαν οἱ γραμματεῖς.* Add Luke i. 51, John viii. 29, Ephes. v. 29, Heb. x. 5, James i. 11; 24, 1 Pet. i. 24.
4. *Future*: Luke i. 37, *οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα, where, however, the*

particular reference is *future*: Rev. iv. 9, ἔταν δώσουσι τὰ ζῶα δέξαν κ. τ. λ., πεινῶνται οἱ οἰκοὶ καὶ τίς τις πρὸς βύτιροι, καὶ προσκυνησούσι, κ. τ. λ.¹ The different tenses with this signification are frequently interchanged.

Obs. 5. There are indeed a variety of circumstances under which the different tenses are put for each other in classical Greek; and the like usage prevails in the New Testament.

Thus 1. The present is put for the aorist, when in an animated narration the past is represented as present, and in Latin the *præsens historicum* would be used. Thus in Mark v. 15, ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ διαρῶσι τὸν δαιμονιζόμενον. John i. 29, τῇ ἑκατέρῃ βλίπῃ ὁ Ἰωάννης τὸν Ἰησοῦν, καὶ λίγει. 46, εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λίγει αὐτόν. ix. 13, ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὶ τυφλόν. Hence the *present* and the *aorist* are frequently united in the same sentence, as in Matt. ii. 13, ἀναχωρησάντων αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὅρα τῷ Ἰωσήφ. Mark ii. 4, ἀπιστίγησαν τὴν στίγην, ὅπου ἦν, καὶ ἔξηρξαντες χαλῶσι τὸν κρεβάβατον. So John xi. 29, Acts x. 10, Rev. vi. 15. Add Mark iv. 38, v. 19, 38, vi. 1, 30, John i. 5, 40, 44, v. 14, xix. 9, xx. 6, xxi. 9, Rev. v. 9, viii. 11, ix. 10, xii. 2, xix. 10, et alibi. The *perfect* is also used with the *present* in Acts xxv. 11, εἰ μὴν γὰρ ἄδικῶ, καὶ ἄξιον θανάτου πειρασθῆναι, κ. τ. λ. Rev. xix. 3, καὶ διούτινον ἔρχεαν, Ἀλληλούϊα καὶ ὁ παπὸς αὐτῆς ἀναβαίνει κ. τ. λ. In which cases it will be observed, however, that the use of the *present* is not altogether without design; being intended to mark the action, which it indicates, with greater emphasis. Here also it may be added that the *present* is sometimes employed in a secondary proposition, in an imperfect sense; as in Mark v. 14, ἰδοὺ, τί ἐστὶ τὸ γεγονός, what was the matter. John iv. 1, ἦκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, was making and baptising. Add Mark viii. 23, Luke xix. 3, John i. 19, ii. 9, vi. 64, Acts v. 13, xii. 3, xix. 34, xxviii. 1, and elsewhere. So Ælian. V. H. ii. 13, ἐξήστου, ἦντις ποτὶ οὗτος ὁ Σικεράτης ἐστίν.

2. To the verb ἦκω is attached the signification of the perfect, *I am come, I am here*: as in Luke xv. 27, ὁ ἀδελφός σου ἦκει. John iv. 47, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας. The perfect, however, is used in Mark viii. 3, τινὲς αὐτῶν μακρόθιν ἦκασιν. A somewhat analogous use of the *present* is not unusual in the sacred writers, when that tense includes, as it were, in itself the past and the present, so as to indicate a state of uninterrupted duration. Thus in Luke i. 34, πῶς ἵσταται τοῦτο, ἐπεὶ ἄνθρω οὐ γινώσκω; xv. 31, εὐ πάντοτε μετ' ἡμοῦ εἶ. John viii. 58, πρὶν Ἀβραάμ γινέσθαι, ἐγὼ εἰμί. xv. 27, ἀπ' ἀρχῆς μετ' ἡμοῦ ἐστι. Acts xxvi. 31, οὐδὲν θανάτου ἄξιον πρᾶσσει. 1 John iii. 8, ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. So Jerem. i. 5, LXX, πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαι εἶ.

3. Frequently the *present* is used instead of the *future*; more especially when some future event is represented in prophetic language to be as certain as if it were already present. Thus in Matt. iii. 10, πᾶν διπλὸν μὴ ποιῶν καρπὸν καλὸν ἐκπορεύεται, καὶ εἰς πῦρ βάλλεται. xxvi. 2, μετὰ δύο ἡμέρας τὸ πάσχα γίνεσθαι, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. John viii. 33, γὰρ μικρὸν χρόνον μετ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πῦρ φαντά μί. In Latin there is a similar usage; as in Terent. Eun. ii. 3. 46, Cras est mihi iudicium. Cæs. B. G. vi. 29, sese confestim subsequi dixit. Hence the *present* and the *future* are frequently combined; as in Mark ix. 31, ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενύσιν αὐτόν, κ. τ. λ. Of the parallel places, Matt.

¹ Winer, § 41. and 56. 1, 2. Alt. Gram. N. T. § 56. 3. Hermann de emend. rat. Gr. Gr. p. 186. et ad Viger. p. 746. Poppo ad Thucyd. p. 158. Matt. Gr. Gr. § 502.

xxiv. 40, and Luke xvii. 34, the former has the verb in the present *παρалаυ-βάσινται*, and the latter *παρалаυθήσονται* in the future. The verb *ἔρχομαι* to go, does not occur in the New Testament: but the verb *ἔρχομαι* is very constantly employed in a future acceptation; as for instance, in the title *ἡ ἐρχόμενη*, applied to Christ in Matt. xi. 3, Luke vii. 19, 20, Heb. x. 37, *et alibi*. See also Matt. xvii. 11, xxi. 5, Mark x. 30, Luke xviii. 30, John iv. 21, v. 25, xvi. 13, Acts xviii. 21, 1 Thess. i. 10, Rev. i. 8, ii. 5, 16. There are many other passages also, in which a future sense is at least included, although the commencement of the action or event may be properly indicated by the present tense. Thus in John iii. 36, *ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον*, i. e., the title of the believer to eternal life co-exists with his faith; and this import of the passage is rather confirmed, than refuted, by the change of tense in the subsequent clause, *ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ἔσται ζωὴν, ἀλλ' ἡ ἐρχομένη τοῦ θιῶ μῖνι ἰσ' αὐτόν*. On the other hand, the *present* is strictly proper in the following examples:—John x. 32, *διὰ τῶν ἔργων λαβέζετε με*; xiii. 6, *κύριε, τί μου νίσταται τοὺς πόδας*; 27, *ὁ παῖς, ποῖνον τάχιστα*. Acts iii. 6, *ὁ δὲ ἔχων, τῷ σοὶ δίδωμι*. 2 Cor. xiii. 1, *τρίτον τοῦτο ἔρχομαι*. In 1 Cor. xv. 35, *πῶς ἐγείρεται οἱ νεκροί*; the reference is not to the resurrection as a *fact*, but as a *subject of enquiry*.¹

4. An instance of the *future*, employed in the sense of the *present*, has been adduced from Rom. iii. 30, *ἰσχύει εἰς ὁ θεός, ὅς δικαιοῦσι περιτεμένῃ κ. τ. λ.*, compared with v. 27, *λογιζόμεθα οὖν πίστιν δικαιοῦσθαι ἡμῶν*. So also in Gal. ii. 16. The full effect of justification, however, is still *future*; and it does not appear that this tense is ever used, without at least including a *future* notion. See likewise Rom. ii. 13. In 1 Cor. xv. 29, some manuscripts read *ποιούσιν*.²
5. The imperfect is sometimes put—1. for the *aorist*, especially when a narrative is related by an eye-witness. Thus in Acts xv. 22, *οἱ στρατηγοὶ, περιῆλθοντες τὰ ἱμάτια, ἐκίλιον βαβδίζειν*. Compare also Mark iv. 10 with vii. 17.—2. When there is reference to something said before, the *imperfect* ἦν is sometimes used for the present, as in John i. 15, *αὗτος ἦν, ὃν ἔλεγον*. So also with some verbs impersonal, as in Col. iii. 18, *αἱ γυναῖκες, ὑποτάσσασθε ταῖς ἰδαις ἀνδράσιν, ὡς ἀνέκειν ἐν Κυρίῳ*. Some manuscripts have *καθῆκον*, for *καθῆκον*, in Acts xxii. 22. This is different from the use of ἴδι, and some other imperfects, which, like the Latin *oportebat*, denote that something should be, or should have been, (which is not: as in Matt. xxv. 27, *ἔτι σε βαλὺν τὸ ἀργύριόν μου τοῖς τραπέζιταις*. (Compare Matt. xviii. 33, Acts xxvii. 21, 2 Cor. ii. 3.) So Matt. xxvi. 9, *ἡδύνατο γὰρ τοῦτο τὸ μέρος πρᾶξῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς*. Also *ἄφιλον*, in 2 Cor. xii. 11, *ἐγὼ γὰρ ἄφιλον ὑφ' ὑμῖν συνίστασθαι*.³ See also § 51. 6, *Obs.* 6. And 3. Sometimes the *imperfect* has the sense of the *plusquam-perfect*; as in Acts iv. 13, *ἐπεγίνωσκον αὐτοὺς, ὅτι ἐν τῷ Ἰησοῦ ἦσαν*. This is more commonly the case after the particles *εἰ* or *ἄν*. See the examples in § 51. *Obs.* 6. *infra*; and these will also show that the usage is not confined to the verb *εἶμι*, which has no *plusquam-perfect*, as some have supposed.⁴
6. The *perfect* is used for the *present*, when an action, commenced in past time, is still continued; as in John v. 45, *ἵσταν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἀπικνᾶτε*, in whom ye trust; i. e., have placed your trust. Again, John xx.

¹ Winer, § 41. 2. Alt. Gram. N. T. § 54. Hermann ad Viger. pp. 211, sqq.

² Winer, § 41. 6. Zeune ad Viger. p. 212, sqq.

³ Winer, § 41. 2. Stallbaum ad Plat. Symp. p. 74.

⁴ Winer, § 41. 3. Alt. Gram. N. T. § 54, b. 2, 3. Poppo ad Thucyd. p. 155. Kuinoel ad John i. 15.

29, ὅτι ἰωρακάς με, Θωμᾶ, πιστίστικας, where the origin of present belief is indicated. Add Matt. ix. 2, Mark ii. 5, John v. 42, viii. 40, 52, ix. 37, 2 Cor. i. 10, 1 Tim. v. 5, vi. 17. As the *perfect* is properly employed to indicate the *rapid* execution of an action, so, like the *present*, it is put for the *future*, when an event is so vividly present to the mind of the writer or speaker, that he seems to regard it as already past. Thus in John iv. 38, ἄλλοι κισοσιᾶ-κας, καὶ ἡμεῖς εἰς τὸν κόπον αὐτῶν ἐσκληλύθασα. v. 24, ὁ τὸν λόγον μου ἀκούων ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, καὶ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, where the certainty of the event is indicated first by the present, and then by the perfect. (Compare 1 John iii. 14.) Some refer to this head John xiv. 7, ἀπ' ἔργου γινώσκουσιν αὐτὸν, καὶ ἰωράκασι αὐτὸν, but here the perfect has its proper sense, and so in Demosth. adv. Lept. p. 597, Α. ἐν ἡμέῃς οὗτοι γινώσκουσιν, οὗτοι ἰωράκαμιν. With *εἰ* or *ὡς* preceding, the perfect answers to the *futurum exactum* in Latin; as in Rom. xiv. 23, ὁ δὲ διακρινόμενος, ὡς φάγη, κατακρίνεται. Lastly, the perfect is used for the *plusquam-perfect* in Luke i. 22, ἐπίγινωσκον ὅτι ἐπασιαίνωρακιν. So also in John xx. 18. The infinitive and participle of the same verb in Luke xxiv. 23, John iv. 45, may serve equally for the one tense or the other. Neither from John xii. 7 can any positive conclusion be drawn.¹

7. Sometimes the *plusquam-perf.* is used for the *imperf.* or *aorist*; as in Matt. xii. 46, ἵτι δὲ αὐτοῦ λαλοῦντος τοῖς ἑχλαῖς, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐσπῆ-κισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. John ii. 9, ὡς δὲ ἐγίνεσθε ὁ ἀρχιτερέχλης τοῦ ὕδατος οἶνον γαγινήμενον, καὶ οὐκ ἔδει πῶδιν εἶσθιν, κ. τ. λ. Perhaps also John xx. 9.

8. The *aorist* is used, 1. for the present, even where it cannot be rendered *to be wont*; as in John vii. 26, μήποτε ἀληθῶς ἔγνωσαν οἱ ἀρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; This is particularly the case with the verb ἔγραψα, with reference to a letter then under the writer's pen; as in 1 Cor. v. 9, 11, ix. 15, Philem. 19, 21. The purport of an Epistle is also expressed by ἔσιμψα in Acts xxiii. 30, Philem. 12, and by ἔβουλήθην in 2 John 12. On the other hand, it is γράφω in 1 Cor. iv. 14, xiv. 37, 2 Cor. xiii. 10, and elsewhere; and γράφω and ἔγραψα are used indifferently in 1 John ii. 12, sqq. Thus also the Latins use *scripsi*. In the same manner as the *perfect*, so also the *aorist* is used, 2. for the *future*, to denote the rapid completion or indubitable occurrence of an action or event. Thus in John xiii. 31, νῦν ἰδοῦσθαι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἰδοῦσθαι ἐν αὐτῷ, where the future δαξάσθαι immediately follows in the next verse. xv. 6, ἰὰν μή τις μίση ἐν ἐμοί, ἰβλήθην ἔξω, καὶ ἔρη-σθην. The remaining verbs in the same sentence are in the present; for the same event, in respect to the Divine counsels, may be equally represented as past, present, and to come; and hence in Hebrew the *præter* is commonly used in prophetic annunciations; in conformity with which the *aorist* is probably employed in Luke i. 68, 69, though it may there, and in v. 78, have its proper meaning. Compare also Jude 14, Rev. xxii. 1. In Mark iii. 21, ἔξιστη, which has been improperly rendered in a future sense, retains its usual signification; and the *conjunctive aorist* after *particles of time* is considered elsewhere (§ 55). Manuscripts vary in Rev. x. 7, between *εἰσιλίσθη* and *εἰσιλίσθη*.

Obs. 6. Although the peculiar signification of the tenses is more clearly marked

¹ Winer, § 41, 4. Alt. Gram. N. T. § 55. Poppo ad Thucyd. p. 16. Viger de Idiom. pp. 213, sqq. Ast ad Plat. Pol. p. 470. Stolz on John xiv. 7.

in the indicative and the participle, still the other moods are equally used with reference to the distinctive import of each respectively. The *infinitive present*, for instance, which serves equally for the imperfect, is used to indicate an action *commenced, continued, or repeated*; as in Luke v. 7, *βυθίζεσθαι, to begin to sink*. Thus also the *imperative perfect* enjoins that an action is not only to be completed, but *to remain so*; as in Luke xiii. 12, *γόναι, ἐπολιύουσαι τῆς ἀθανάτιας σου, be permanently and effectually cured*. Compare Mark iv. 39. At the same time these niceties are not always very strictly observed even by the best writers; and the *aorist* in particular is frequently found, where the perfect or imperfect should seem to be more proper. Often, indeed, it is optional, whether an action is considered with reference to its *completion, duration, or repetition*; and the tense will accordingly be selected according to the views of the writer. Thus, for instance, in Luke i. 19, *ἐπενώμην*, and in Luke iv. 43, *ἀπέπεμψαμι*, may seem to indicate a precisely similar meaning; but the Evangelist in the former case viewed the commission with respect to its *delivery* only, and in the latter with respect to its *continued exercise*. In like manner, in Luke i. 25, *επιστήμη* does not necessarily mean precisely the same thing as *ἐσθήνη* in v. 49, though in reality either might have been substituted for the other. The writer, moreover, will frequently be found to have taken euphony for his guide, rather than the strict requisites of the language; and sometimes there is a change of signification. In the New Testament this intermingling of tenses is exceedingly common; and though a trifling shade of difference may occasionally be apparent in the sense of each, they are for the most part precisely equivalent. Examples have indeed been already given in which the distinct import is unequivocally marked, and to these numerous others might be added; such as Luke vii. 16, John xiii. 3, Heb. vii. 14, *et alia*. On the other hand, among instances it will suffice to adduce Matt. iii. 3, *ἰοιμαίσατε τὴν ὁδὸν Κυρίου ἐνθάδε ποιεῖτε τὰς ἐντολὰς αὐτοῦ*. Luke i. 47, *μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ*. iv. 18, *ἔχρησέ μου εὐαγγελίζεσθαι πτωχοῖς ἀνίσταλέ μοι ἰάσασθαι τοὺς συντρίμμους τὴν καρδίαν*. John i. 15, *Ἰωάννης μαρτυροῦ περὶ αὐτοῦ, καὶ κήρυξι*. iii. 19, *τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς*. Acts xxii. 15, *ὃν ἰδὼν καὶ ἤκουσας*. 1 John i. 1, *ὃ ἀκηκόμην, ὃ ἰδὼράκαμην τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἰδιασάμην, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν*. Now although an interchange of tenses is often found in classical Greek, yet the above examples indicate a practice so arbitrary, that it should rather perhaps be referred to the Hebrew idiom, according to which certain tenses, especially the *perfect* and *future*, are promiscuously employed, and some of the above are in fact citations from the Old Testament. But of the New Testament writings, the book of the Revelation abounds in combinations of this nature, which it would be vain to account for upon any grammatical principles whatsoever. Thus we have in Rev. ii. 3, *ἰβάστας, καὶ ὑπομονὴν ἔχεις, καὶ κενεσίακας*. iii. 3, *ἐληφας καὶ ἤκουσας*. xii. 4, *οὐρὰ αὐτοῦ οὐρὴ τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλιν αὐτοὺς εἰς τὴν γῆν*. It should be remembered, however, that the text of this book is in a very corrupt state, not to mention that the writer was so evidently absorbed with his subject, as to be comparatively heedless of strict grammatical rules and rhetorical niceties.¹

Obs. 7. For the reason alleged in the preceding *Obs.*, it may be difficult to affirm that the *aorist* is ever put for the *perfect*; and yet many passages have been adduced in support of the opinion. Such are, Mark xi. 17, *ὑμεῖς ποιεῖσθε αὐτὸν ἐντὶ*

¹ Winer, § 41. *Obs.* Alt. Gram. N. T. § 53. Gataker de N. T. stylo; c. vi. p. 60. Glass. Phil. Sacr. cc. 43. sqq. Georg. Hierocrit. i. 3. 33. Eichhorn's Introduction to the N. T. ii. p. 378.

λαιον ληστῶν. Luke i. 4, ἐπιυῆσιν πολλοὶ ἐπιχρίσαν κ. τ. λ.—Ἰδοὺ καὶ καθίξῃς σοὶ γράψαι. ii. 48, τίκοντες, τί ἐποιήσας ἡμῖν οὕτως; xiv. 18, ἀγρὸν ἡγόρεσα. xix. 42, οὐν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Add John xii. 49, xvii. 4, Rom. xiv. 9, Phil. iii. 12, Heb. xi. 16, Rev. ii. 8. In all these passages, the action may be referred to some point of time, in which all doubt as to its completeness was effectually removed, though its consequences may still be permanent. It is far more clear that the aorist is sometimes used for the *plusquam-perfect*; but even then a similar explanation will in some degree account for the negligence of the writer. Thus, after relatives, in Luke xix. 15, ἵπαι φωνήθησαν αὐτῷ τοὺς δούλους τούτους, οἳς ἴδωκε τὸ ἀργύριον, ἵνα γῶν τί διεπραγματεύεσθε. John iv. 1, ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, κ. τ. λ. xi. 30, οὐπω δὲ ἐληλυθὲι ὁ Ἰησοῦς εἰς τὴν πόλιν, ἀλλ' ἦν ἐν τῇ τόπῳ, ὅπου ὤκνησεν αὐτῷ ἡ Μάρθα. Acts i. 2, ἐντυλόμενος τοῖς ἀποστόλοις, οὓς ἐξιλιζατο. Add Matt. xxviii. 16, Luke xxiv. 1, John ii. 22, iv. 45, xiii. 12, xix. 23, Acts ix. 35. Perhaps also Luke v. 4, xi. 1, John vii. 10, *et alibi*. Again, in narrations, where a past occurrence is introduced after the proper order of time; as in Matt. xiv. 3, ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτὸν, καὶ ἔθηκε ἐν φυλακῇ, *had bound him and thrown him into prison*. John xviii. 24, ἀπέστειλεν αὐτὸν ὁ Ἀναὶς διδμεῖν πρὸς Καϊάφαν, *had sent him*, i. e. previously to what is related in v. 14. But it should here be remarked that there are many places, in which a strict attention to the order of events would require a *plusquam-perfectum*, where the aorist is nevertheless to be rendered in its legitimate sense. Thus in Matt. xxvi. 48, ὁ παραδίδους αὐτὸν ἴδωκεν αὐτοὺς σημεῖον, the meaning is simply *he gave them a sign*, though the order of time is more accurately marked by δίδωκε in Mark xiv. 44. Again, in Matt. xxvii. 37, καὶ ἐκίθησαν ἐκείνου τῆς κηφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γιγχεαμμένην, the Evangelist merely records an historical fact, without studiously observing the exact period of the transaction; and in Mark iii. 16, ἐκίθησαν τῷ Σίμωνι ὄνομα Πέτρον, it would be still less philosophical to interpret Mark's general statement by a reference to the time more particularly indicated in John i. 43. Once more, the seizure of Jesus took place, according to the two first Evangelists (Matt. xxvi. 50, Mark xiv. 46), before Peter cut off the ear of Malchus; but this is no reason for changing the simple historical import of John xviii. 12, συνέλαβον τὸν Ἰησοῦν καὶ ἔθηκεν. The aorist is also employed in its proper sense, and not, as sometimes thought, in that of the *plusquam-perfectum*, in Matt. xxviii. 17, Mark xvi. 1, John iv. 44, v. 13, Acts iv. 4, vii. 5, viii. 2, xx. 12.¹

MOODS.

§ 51.—Of the Indicative.

1. The *Indicative* is used in Greek, when any thing is represented as *actually existing* or *taking place*, and not as merely *possible* or *probable*; and it is often found, both in the New Testament and other writers, where in Latin the *conjunctive* would be employed.

2. After *relatives* or *relative particles*, the *fut. indic.* occurs in subsidiary propositions, whether the preceding verb be *past* or *present*, to denote not merely what is *likely* or *desirable*, but

¹ Winer, § 41, 5. Alt. Gram. N. T. § 56. Wytttenbach ad Plut. Mor. T. i. p. 231. Zumpt's Lat. Gram. § 203. Obs. 2. Poppo ad Thucyd. i. p. 157.

what will *certainly* happen. Thus in Mark xi. 18, ἐξήτουν πῶς αὐτὸν ἀπολέσουσιν. Luke xi. 6, οὐκ ἔχω, ὃ παραθήσω αὐτῷ. xii. 17, οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 1 Cor. vii. 34, ἡ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. So after *negative* propositions, with a relative; as in Phil. ii. 20, οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.¹

3. The *sermo obliquus*, in which a person's words or sentiments are *indirectly* cited, is not common in the New Testament. There are some few instances, however, in which, with respect to positive assertions or actual events indirectly stated, the indicative is used, both in *compound* and *single* propositions. Of the former may be cited Matt. xvii. 10, τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἑλὶαν δεῖ ἐλθεῖν πρῶτον; Luke xviii. 9, εἶπε πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι. See also John xiii. 24, Acts xii. 18, where some have the *opt.* The two members are connected into one in Mark v. 29, ἔγνω τῷ σώματι ὅτι ἴαται. Luke viii. 47, δι' ἣν αἰτίαν ἡ ψατο αὐτοῦ ἀπήγγειλεν αὐτῷ. Acts xxii. 24, ἵνα ἐπιγινῶ δι' ἣν αἰτίαν οὕτως ἐπεφάνουν αὐτῷ. For similar constructions in the later Greek writers see Ælian. V. H. xi. 9, Diog. L. ii. 5. 15, Dion. Hal. iv. p. 2243, 7, Philostr. Her. v. 2, Pausan. vi. 9. 1.²

Obs. 1. The *opt.* in the *sermo obliquus* does not occur, except in a few various readings, in the New Testament. It should be observed also, that *direct* citations are frequently preceded by ὅτι. See § 67.

4. After *interrogatives*, whether the enquiry be *direct* or *indirect*, respecting *absolute* and *unconditional* occurrences, the *indic.* is employed; as in Matt. vi. 28, καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει (where the growth is actual, but the Latin would be, *quomodo crescant*). Mark viii. 23, ἐπηρώτα αὐτὸν εἴ τι βλέπει. John vii. 27, οὐδεὶς γινώσκει πόθεν ἐστίν. x. 6, οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς. 1 Thess. i. 5, οἴδατε, οἳ ἐγενήθημεν ἐν ὑμῖν. In John xi. 47, τί ποιοῦμεν; signifies, *what are we doing?* not, *what are we to do?* So in 1 Cor. x. 22, ἢ παραζηλοῦμεν τὸν Κύριον; *are we provoking?* not, *shall we provoke?* Compare also Matt. vii. 9, xii. 11, Mark xiii. 33, 35, John iii. 8, ix. 21, 25, 29, 30, Acts x. 18, xix. 2, xx. 18, 1 Cor. iii. 10, Eph. i. 18, v. 10, 15, Col. iv. 6, 1. Tim. iii. 15, *et alibi*.³ See also § 53. 4.

¹ Alt. Gram. N. T. § 57. 2.

² Winer, § 42, 5. Jacob ad Lucian. Alex. p. 64. Tox. p. 116.

³ Winer, § 42, 4. a. Alt. § 58, 1. Viger de Id. p. 505. Stallbaum ad Plat. Euthyphr. p. 46.

5. In conditional propositions the *Indicative* is used in the following cases:—

1. When the condition is *simple* and *absolute*, without any expression of uncertainty, the *Indicative* is used with *εἰ* in the first part of the proposition, followed by the indicative, or the imperative, in the conclusion: and in every tense, except the *imperfect*, according to circumstances. Thus in Matt. viii. 31, *εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.* xii. 26, *εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμἐρίσθη.* xix. 10, *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.* xxvi. 33, *εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.* So John xi. 12, xviii. 23, Acts xvi. 15, xix. 39, Rom. iv. 2, 1 Cor. xv. 16, 2 Cor. ii. 5, v. 16, James ii. 11. Add Matt. iv. 3, 6, xi. 14, xvii. 4, xix. 17, xxvii. 42, Mark ix. 22, Luke xi. 20, John vii. 4, xiii. 32, xv. 20, xx. 15, Acts v. 39, xviii. 8, Rom. vi. 5, viii. 11, 25, xi. 17, 18, 1 Cor. vi. 2, vii. 9, 12, 15, ix. 17, 2 Cor. xiii. 5, Col. ii. 5, iii. 1, Philem. 18, 2 Pet. ii. 20, 1 John iv. 11.¹

Obs. 2. The same rule holds in many passages where *εἰ* has unnecessarily been taken in the sense of *ἐπεὶ*. Thus, for instance, in Matt. vi. 30, *εἰ δὲ τὸν χιτῶνα τοῦ ἀγροῦ ὁ Θεὸς οὕτως ἀμφάνυσεν, οὐ πολλὰ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;* John xiii. 14, *εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, καὶ ὑμεῖς ὀφείλετε κ. τ. λ.* So Acts xi. 17, Rom. v. 15, 17, viii. 17, 1 Cor. ix. 11, Heb. ii. 2.²

2. When it is indicated that an action or event *would have* taken place under certain circumstances, which have not occurred, the *indicative* of a *past* time is used *twice*; first with *εἰ*, and in the conclusion with *ἂν*. In the first part of the proposition any past tense may be used, according to the nature of the case, with the exception of the *perfect*, but in the conclusion the *imperfect* only is employed with reference to events *relatively future*; and the *aorist*, or, more rarely, the *plusquam-perfect*, with reference to the *past*. Thus in Luke vii. 39, *οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν κ. τ. λ.,* *were he a prophet, he would know, &c.* The *imperfect*, in the first instance correctly marks a *present* action *continued* from the *past*; and in the second, an action *relatively future*.

¹ Winer, § 42, 2.

² Alt. Gram. N. T. § 63, b. Note.

On the other hand, the *ao*rist designates *past* time in Matt. xi. 21, εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενοήσαι, *if the miracles had been done, they would have repented*. Similar examples are John viii. 42, εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμὲ, *ye would love me*; Heb. iv. 8, εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας, *if Joshua had given them rest, then God would not speak respecting another day*; i. e. in the words just quoted from the Old Testament. Compare also Matt. xii. 7, xxiii. 30, xxiv. 43, Luke x. 13, xvii. 6, John iv. 10, v. 46, viii. 39, ix. 41, xiv. 28, xv. 19, xviii. 30, 36, Acts xviii. 14, Rom. ix. 29, 1 Cor. ii. 8, xi. 31, Gal. iii. 21, iv. 13, Hebr. viii. 7.

Obs. 3. Instead of the *indicative* with *εἰ*, the *participle* is used in Luke xix. 23, ἰγὼ ἰλθὼν σὺν τόκῳ ἂν ἱστέα αὐτὸ, *if I had come, I should, &c.* The *pluperfect* is employed in John xi. 21, κύριε, εἰ ἦς ὧδε, ὁ ἀδελφεός μου οὐκ ἂν ἐπεθνήκει. Compare v. 32. See also John xiv. 7, Gal. i. 10, 1 John ii. 19; and compare Diog. L. iii. 26, Æsop. F. xxxi. 1, Lucian. Fugit. 1.

Obs. 4. In the conclusion *ἂν* is frequently omitted, especially with *ἦν*, and impersonals; as in Mark xiv. 21, καλὸν ἦν αὐτοῖς, εἰ οὐκ ἐγινόσθη. Again, with an infinitive, instead of *εἰ* with an *indicative*, in 2 Pet. ii. 21, κρῖστος ἦν αὐτοῖς μὴ ἐπιγινώσκαι, κ. τ. λ. *it were better for them not to have known*; i. e. if they had not known. Compare Xen. Anab. vii. 7. 40, Mem. ii. 7. 10, Diog. L. i. 2. 17. In such cases the particle *εἰ* does not so much represent a *conceivable* case, as a *real* assumption, or a result which is represented as *certain*: to which head belong John ix. 33, εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιῆν οὕτως, *were he not from God, he were able to do nothing*. xv. 22, εἰ μὴ ἦλθεν, καὶ ἰσάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον. xix. 11, οὐκ εἶχε ἰουδαίαν οὐδεμίαν κατ' ἰμοῦ, εἰ μὴ ἦν σοι δεδομένοι ἄνωθεν. Acts xxvi. 32, ἀπολειπόμενοι ἠδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπικρίκνητο Καίσαρα. Also, with an abbreviated construction, in Rom. vii. 7, τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἔγνω, εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. In like manner, in Latin, the *indicative* is found after a conjunctive with *si* or *nisi*; as in Flor. Epit. iv. 1. Peractum erat bellum sine sanguine, si Pompeium opprimere potuisset.

Obs. 5. There is a very irregular usage of the *present* in the former part of a proposition in 2 Cor. xi. 4, εἰ μὴ γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, καλῶς ἠνείχεσθαι. It is found also in Diog. L. ii. 8. 4, εἰ τοῦτο φαῦλόν ἐστιν, οὐκ ἂν ἐν ταῖς τῶν Θεῶν ἱεραῖς ἰγίνετο. Perhaps the true reading, though found but in one MS., is ἀνείχεσθαι.¹

6. When no condition is implied, all the tenses of the *indicative*, and especially the *imperfect* and the *ao*rist, are employed with *ἂν*, either after *relatives*, to indicate *uncertainty* and *indefiniteness*, or generally to imply that an event *might* or *would* have happened under certain circumstances. Thus in

¹ Winer, § 43, 2. Alt. Gram. N. T. § 58. Hermann ad Viger. pp. 819, sqq., et ad Eur. Hec. 1087. Poppo ad Xen. Cyr. i. 6. 10.

Mark vi. 56, ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο, *wherever he went, into this village or that, as many as touched him, whatever their number, were cured.* The meaning is the same, though more definitely expressed, in Matt. xiv. 36, ὅσοι ἤψαντο, ἐσώθησαν. Again in Acts iv. 35, διεδίδδοτο ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν, *according as each might need*; whereas, without ἂν, the necessities of each must have been definitely fixed. With the *aorist*, in Heb. x. 2, οὐκ ἂν ἐπαύσαντο προσφερόμεναι, *they would not have ceased to be offered*, i. e. unless they were of no avail. See also 1 Cor. xii. 2, and compare Gen. ii. 19, Levit. v. 3, LXX, Agathocl. xxxii. 12, cxvii. 12, cclxxxvii. 13. In Mark xi. 24, the present is so used.

Obs. 6. It may here be proper to point out the different modes of expressing a wish by βουλοίμην ἂν, ἐβουλόμην αὐ, and ἐβουλόμην respectively. The distinction between the two former are marked by Matthiæ; but the simple imperfect implies a *conditional* wish, modified by circumstances, as in Acts xxv. 22, ἐβουλόμην καὶ αὐτὸς τοῦ ἀνδρώππου ἀκούσαι. A direct wish would have been expressed by θεῖω or βούλωμαι (Rom. i. 13, xvi. 19, 1 Cor. xvi. 7, 1 Tim. ii. 8); and the possibility or probability of a future hearing by βουλοίμην ἂν. The imperfect expresses a decided wish with a doubt of its practicability; *I wished and still wish*, i. e. I could have wished, if possible. Precisely similar are Rom. ix. 3, ἐυχόμην γὰρ αὐτοῖς ἰγὰ ἀνάδιμα εἶναι, κ. τ. λ., Gal. iv. 20, ἤθελον δὲ παρῖναι πρὸς ὑμᾶς ἔρτι, i. e. if circumstances permitted. This import of the imperfect is, in fact, closely allied with the usage noticed above, under § 50. Obs. 5. ¹

§ 52.—Of the Imperative.

1. In *prohibitions* with μὴ, the imperative of the present is commonly used, as in Mark ix. 39, μὴ κωλύετε αὐτόν. John v. 28, μὴ θαυμάζετε τοῦτο.

Obs. 1. Frequently, the *conjunctive aorist* is substituted for the imperat.: as in Mark x. 19, μὴ μοιχεύσης· μὴ φονεύσης· κ. τ. λ. Acts xviii. 9, μὴ φοβοῦ, ἀλλὰ λέλει, καὶ μὴ σιωπήσης. The difference between the two forms, if any, must be slight, as they are intermixed in the same sentence; but the former has been thought to check perseverance in an act begun or meditated, and the latter to convey a more general prohibition. The future with εἰ is sometimes put for the imperative with μὴ, as in Matt. v. 21, εἰ φονεύεις. See above, § 50. 4. Obs. 3.

2. The *imperative* sometimes indicates, not so much a *command*, as a *permission*, *exhortation*, *entreaty*, *caution*, or the like. Thus in Matt. viii. 31, οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, Ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων· καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Here ἐπίτρεψον marks a *request*, and ὑπάγετε grants it. Compare Luke viii. 32.

¹ Winer, § 42, a. 2. Alt. Gram. N. T. § 56. 2. a.

Obs. 2. The *precative* sense of the *imperative* will also be found in the *Lord's Prayer* (Matt. vi. 9, sqq.), and its *hortative* sense in the *sermon on the Mount*. (Matt. vi. 1, *et passim*.) It is simply *permissive* in 1 Cor. vii. 15, *εἰ δὲ ὁ ἑαυτοῦ χωρίζεται, χωρίζεσθαι*. xiv. 38, *εἰ δὲ τις ἄγνοεῖ, ἄγνοέτω*. Compare 2 Sam. xviii. 23, 2 Kings ii. 7, Jerem. xxvi. 14. So, in Latin, Ter. Eun. iii. 5. 48, *Ubi nos laverimus, et vobis, lavato*. Permission and caution are united in Eph. iv. 26, *ἐργάζεσθε, καὶ μὴ ἁμαρτάνετε, you are permitted to be angry, provided it be without sin*. Sometimes a degree of *irony* or *sarcasm* seems to be implied in the permission; as in the proverbial form addressed by Christ to Judas in John xiii. 27, *ὁ ποῦς, ποίησον τάχιστα*. So in the address to the disciples in Matt. xxvi. 45, *καθιδύετε τὸ λειπὸν, sleep on*, i. e. if you can, in this hour of peril. Compare also 1 Cor. xi. 6. Closely allied to these examples is the sort of unwilling concession implied in Matt. xxiii. 32, *καὶ ἐνῷ πληρώσεται τὸ μέτρον τῶν πατέρων ὑμῶν, fill ye up then, &c.*: i. e. if ye will, ye must. Compare 1 Kings xxii. 22, Prov. vi. 22. So Virg. *Æn.* iv. 381, *I, sequeere liam, &c.*

3. Two *imperatives* are sometimes united, either with or without *καὶ*, so that the first expresses, as it were, *condition* or *limitation* in regard to the second: as in John vii. 52, *ἐρευνήσου καὶ ἴδε, search, and you will see*. 1 Cor. xv. 34, *ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε*. 1 Tim. vi. 12, *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς*. So Baruch ii. 21, LXX. *κλίνατε τὸν ὦμόν, καὶ ἐργάσασθε τῷ βασιλεῖ, καὶ καθίστατε ἐπὶ τὴν γῆν*. Epiphan. ii. p. 368, *ἔχε τοὺς τοῦ Θεοῦ λόγους κατὰ ψυχὴν σου, καὶ χρεῖαν μὴ ἔχε Ἐπιφανίου*.

Obs. 3. The same mode of writing is very common in Hebrew; and not unknown in Latin: as, for example, in the maxim, *Divide et impera*. In such cases the second imperative is, in fact, equivalent to a future: which is used with the same import in Luke x. 28, *τοῦτο ποιεῖ, καὶ ζήσῃ*. So Lucian. D. D. ii. 2, *βαῖν, καὶ ὄψῃ*. Somewhat analogous are the following passages; but, though the *imperative* may be rendered conditionally, the connexion between the two parts are sufficiently apparent without swerving from the original construction: John ii. 19, *λύσαι τὸ ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἰγίω αὐτόν*. Eph. v. 14, *ἴγικαι, ὁ καθιδύων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἰπικαύσαι σοι ὁ Χριστός*. James iv. 7, *ἀντίστητε τῷ διαβόλῳ, καὶ φεύγει ἀφ' ὑμῶν*.

Obs. 4. The distinctive import of the tenses is for the most part observed in those of the *imperative*; the *present* denoting *continued* or *frequently repeated* action, and the *aorist* that which is *complete* or *transient*. See § 50. *Obs. 6.* Examples of the former are Matt. vi. 19, *μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς*. Rom. xi. 20, *μὴ ὑψηλοφρονεῖτε, ἀλλὰ φοβεῖτε*. Heb. xii. 14, *εὐχένην διώκετε*. Add Matt. ix. 2, xiv. 27, Mark viii. 13, ix. 7, xiii. 11, xiv. 38, Luke ix. 3, xxii. 40, xxiii. 23, John i. 44, vi. 27, 43, vii. 24, xxi. 16, Acts v. 20, Rom. xii. 14, 20, xiii. 3, 8, 1 Cor. vii. 3, ix. 24, x. 7, 14, 24, 25, xvi. 13, Eph. ii. 11, iv. 25, 26, vi. 4, Phil. ii. 12, iv. 3, 9, 1 Tim. iv. 11, 13, v. 7, 19, vi. 11, 2 Tim. ii. 1, iii. 14, Tit. i. 13, iii. 1, Hebr. xiii. 2, 7, 16, James i. 5, ii. 12, iii. 14, iv. 11, 1 Pet. iv. 12, 2 Pet. iii. 17. On the other hand, we have the *aorist* in Matt. viii. 8, *ἀλλὰ μόνον ἐπὶ λόγῳ*. Mark i. 41, *λίγαι αὐτῷ, θείλω, καθεύδῃσιν*. John ii. 7, *γεμίσατε τὰς ὑδρίας ὕδατος*. Acts xxiii. 23, *ἰτοιμάσατε στρατώναι διακρίσεις*. So Matt. xiv. 8, Mark i. 44, iii. 5, vi. 11, ix. 22, x. 21, xiii. 28, xiv. 15, 36, 44, xv. 30, Luke ix. 5, 13, xv. 19, xvi. 6, xviii. 3, 22, xxiii. 21, xxiv. 39, John ii. 8, iv. 10, 21, 35, vi. 10, xi. 39, 44, xiii. 29, xviii. 11, 31, xx. 27, xxi. 6, Acts i. 24.

iii. 4, v. 8, vii. 33, viii. 19, 22, ix. 11, x. 5, xii. 8, xvi. 9, xxi. 39. xxii. 13, Rom. xiii. 7, 1 Cor. vi. 20, xvi. 1, 11, Eph. vi. 13, 17, Tit. iii. 13, Philem. 17, Heb. xii. 12, 13, James ii. 5, 18, iii. 8, 9, 13, 1 Pet. iv. 1, v. 8. The distinction, however, is by no means uniformly observed; but the *aorist* is frequently used to indicate an action, which cannot be considered as terminated on the instant. Thus in Matt. x. 11, *ἐπεὶ μίναται, ἴσως ἀντιθέσθαι*. Mark xvi. 15, *κηρύττει τὸ εὐαγγέλιον πάσῃ τῇ κτίσει*. John xiv. 15, *τὰς ἡτοίμας τὰς ἡμὰς τηρήσεται*. 1 John v. 21, *τινῶν, φυλάττει ἑαυτοὺς ἀπὸ τῶν εἰδώλων*. Compare John xv. 4, Acts xvi. 15, 1 Cor. vi. 20, 1 Tim. vi. 20, 2 Tim. i. 8, 14, ii. 3, iv. 2, Hebr. iii. 11, James v. 7, 1 Pet. i. 13, ii. 2, v. 2. Sometimes the *aorist* and *present* are united in precisely the same signification; as in Rom. vi. 13, *μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ*. xv. 11, *αἰνῆτε τὸν Κύριον, καὶ ἱκανοῖσθε αὐτόν*. Elsewhere, when united, the distinct import of these tenses is duly preserved; as in Mark ii. 9, *ἄρῳ σου τὸν κράββατον, καὶ περιπάτει*, John i. 40, *ἔρχουθι, καὶ ἴθι*. ii. 16, *ἄραται ταῦτα ἐντοῦθ' οὐ μὴ ποιεῖτε τὸν δίκον τοῦ πατρὸς ὡς οἱ δικοί ἐμποροῦν*. So Lucian. D. M. x. 14, *καὶ σὺ ἀπέθου τὴν ἰλιθυμίαν μηδαμῶς; ἀλλὰ καὶ ἔχε ταῦτα*.¹

§ 53.—*Of the Optative and Conjunctive.* (BUTTM. § 139.)

The *optative* is the mood which indicates that which passes in *thought*, and not in *reality*. In *independent propositions* it is used in the New Testament, as in other writers, without *ἄν*, to express *a wish* that any thing may take place. Thus in Acts i. 20, τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. (Some copies have λαβέτω.) viii. 20, τὸ ἀργυρίον σου σὺν σοὶ εἶη εἰς ἀπώλειαν. Rom. xv. 5, ὁ δὲ Θεὸς δέη ὑμῶν τὸ αὐτὸ φρονεῖν. 1 Thess. iii. 11, ὁ Θεὸς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. x. τ. λ. 1 Pet. i. 2, 2 Pet. i. 2, χάρις ὑμῶν καὶ εἰρήνη πληθυνθείη. Add 2 Cor. ix. 10, 2 Thess. ii. 17, iii. 5, 1 Pet. v. 10, Philem. 20. In 2 Tim. ii. 7, iv. 14, many good manuscripts have δώσει in the future, which is equally adapted to the sense. Of negative propositions with *μή*, the formula *μή γένοιτο*, in Luke xx. 16, Rom. vi. 1, 16, vii. 7, is an example.* So 2 Tim. iv. 16, *μή αὐτοῖς λογισθείη*. Compare Mark xi. 14.

Obs. 1. In classical writers the particle *si* often accompanies the optative in the sense of *utinam*; instead of which, in relation to things *past*, the *aorist indicative* is sometimes used. Of this there seems to be an instance in Luke xii. 40, *πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θίλω;* *si* *ἦθ' ἀνέφθη*. *Oh! that it had been already kindled!* To this head Luke xix. 42, xxii. 42, have also been referred; but the former is probably, and the latter, certainly, a case of *aposiopesis*. See § 69. III. 4.

Obs. 2. There is another mode of expressing a wish by εἶναι θελεῖν, with an infinitive; instead of which the later writers use θελεῖν, in its proper number and person indeed, but as it were *adverbially*, with the *indicative*, and the same usage is found in the New Testament. Thus in 1 Cor. iv. 8, καὶ θελεῖν γὰρ ἰθαυαλισσάσθαι, and truly I wish that ye did reign. 2 Cor. xi. 1, θελεῖν ἀνέχασθαι μου, would that ye could bear with me. See also Gal. v. 12, Rev. iii. 15, and compare Exod. xvi. 3, Numb. xiv. 2, xx. 3, Job xiv. 13, Ps. cxix. 5, LXX.

¹ Winer, § 44. Alt. Gram. N. T. § 59.

² Winer, § 42. a. 5. Alt. Gram. N. T. § 60.

2. It is not often that the *optative* is used with *άν* in the New Testament in *independent* sentences ; and then only with *interrogative* particles. When thus employed, therefore, it has reference to some supposed *contingency*, or *conjectural* circumstance, passing in the enquirer's mind ; and indicates *uncertainty* or *indecision* as to the reply. Thus in Luke i. 62, ἐνένευον τῷ πατρὶ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν ; *what he would wish him to be named*, if he were consulted : John xiii. 24, πυθέσθαι τίς ἂν εἴη ; *who it could be* ? Acts ii. 12, διηπόρου, τί ἂν θέλοι τοῦτο εἶναι ; *they doubted what this could mean*, i. e., if it were explained. viii. 31, πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ κ. τ. λ. ; xxvi. 29, εὐξαίμην ἂν τῷ Θεῷ σὲ γενέσθαι κ. τ. λ. Compare Luke vi. 11, ix. 46, Acts v. 24, x. 17, xvii. 18. The distinction between the optative and indicative is accurately marked in Acts xxi. 33, ἐπυνθάνετο, τίς ἂν εἴη, καὶ τί ἐστὶ πεποιθήκως ; *who he might be, and what he had done* ?¹ So Xen. Ephes. v. 12, ἐτεθαυμάκει, τίνες τε ἦσαν, καὶ τί βούλοιντο. See also Heliod. Æthiop. i. 25. 46, ii. 15. 81, Polyæn. ix. 25.

Obs. 3. Although some hypothetical circumstance may have suggested itself to the writer's or speaker's mind, such is not necessarily the case ; and hence it arises, perhaps, that the omission of *άν* with the optative in interrogations, whether direct or indirect, is by no means uncommon : as in Luke i. 29, διηλογίζετο, ποταπὴ ἂν ἴσπασμός οὗτος. Acts xvii. 11, ἀνακρίνοντες τὰς γραφάς, εἰ ἔχει ταῦτα οὕτως. Add Luke iii. 15, viii. 9, xv. 26, xviii. 36, xxii. 23, Acts xvii. 27, xxv. 20, xxvii. 12. Compare Herod. i. 46, iii. 28.² Xen. Cyr. i. 4. 6, Anab. i. 8. 15, Diog. Laert. vii. 1. 3.

3. The *conjunctive* mood expresses the *possibility* of an action, with reference to *external* circumstances ; and thus from its very nature is more generally employed in *dependent propositions*. It is used in *exhortations* and *admonitions* ; and chiefly in the *first person plural* : as in Matt. xvii. 4, Luke ix. 33, ποιήσωμεν ὥδε τρεῖς σκηνάς. John xiv. 31, ἐγείρεσθε, ἄγωμεν ἐντεύθεν. 1 Cor. xv. 32, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσχομεν. Add Luke viii. 22, John xix. 24, Rom. iii. 8, 1 Thess. v. 6.

Obs. 4. Many good manuscripts have the *future indic.* instead of the *conjunctive* in James iv. 1, σήμερον ἢ αὔριον πορεύσομαι κ. τ. λ. So also in PMil. iii. 15. A like variation occurs in 1 Cor. xiv. 15, Heb. vi. 3 ; but in these instances the *future* is preferable.

Obs. 5. All the persons of the *conjunctive* are also used with *ἵνα*, so as to mitigate the force of a *direct imperative*. Thus in Mark v. 23, τὸ θυγάτηρ μου ἰσχύει ἵνα ἰλθὼν ἱπιδῇς αὐτὴν τὰς χεῖρας, ὅπως σωθῇ. 2 Cor. viii. 7, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι

¹ Winer, § 43. 4.

² Winer, § 42. 4. c.

πεισινύτι. Probably an Ellipsis of *διέμαί σου, παρακαλῶ σε*, or something similar suggested by the context, is required to complete the sense. Compare 1 Tim. i. 3. The imperative import of the form is clearly marked by its interchange with that mood in Eph. v. 33, ἵνα σὺ τὴν ἐκκλησίαν ὡς ἑαυτὴν ἡ διὰ τὴν ἑαυτὴν φεβήται τὸν ἄνδρα. Here *ἵνα* may be supplied. Other examples are John i. 8, οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, i. e., he was sent or commissioned to bear witness. Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονεύωμαι, scil. παρακάλουν ἡμᾶς.¹ With these are not to be confounded such cases as Mark xiv. 49, John i. 19, ix. 3, xiii. 18, xv. 25, Rev. xiv. 13, *et similia*. See §. 67.

4. In questions of indecision or doubt, the conjunctive is used also without *ἂν*, and with or without an interrogative particle: as in Mark xii. 14, δώμεν, ἢ μὴ δώμεν; *are we to give, or are we not to give?* Again in Matt. xxiii. 33, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; *How are ye to escape?* xxvi. 54, πῶς οὐ πληρωθῶσιν αἱ γραφαί;

Obs. 6. In such questions, and in others with the idea *should*, the future indic. is more commonly used. Thus in Matt. xi. 15, *τινὶ δὲ ἡμοῖσιν τὴν γινῶν ταύτην*; John vi. 5, *πίθιν ἀγοράσωμεν ἄρτους*; Rom. vi. 2, *αἵτινες ἀπειθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ*. vii. 7, viii. 31, ix. 14, 30, *τί οὐν ἰεούμεν*; 1 Cor. vi. 15, *ἔσας οὐν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη*; xv. 29, *τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*.

Obs. 7. The conjunct. is also used without a conjunction and without *ἂν* after *εἰ* or *ὅτι*. Thus in Luke ix. 54, *εἰ τις εἴπωμεν σὺ καταβῆναι*; 1 Cor. iv. 21, *τί εἴλιναι*; *ἐν βέβδῳ ἔλθω πρὸς ὑμᾶς*; Similarly in Matt. vii. 4, *ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ἰσθαλαμοῦ σου*. Instead of the conjunctive, the best manuscripts have the future in this construction in Matt. xiii. 28; *εἰ τις οὐκ ἀπειθέσει συλλέξομεν αὐτά*; Matt. xxvi. 17, *πῶς εἴλιναι ἵστασθαι σοὶ φαγῶν τὸ πάχος*. Some commentators would also restore the future forms in the parallel places of Mark xiv. 12, Luke xxii. 9, considering the first persons singular, being doubtful cases, to be futures also: as in Matt. xx. 32, *τί εἴλιναι ποιήσω ὁμῶν*. Compare Matt. xxvii. 17, 21, Mark x. 51, xv. 9, 12, John xviii. 39. This seems questionable. The future is used, however, in Exod. xxv. 40, LXX, *ἔρα ποιήσεις κατὰ τὸν τύπον κ. τ. λ.*²

5. In negative propositions the conjunctive is used with *οὐ* instead of the future; as in Matt. v. 18, *ἵνα ἅπαντα ἐν ἡμῖν καὶ ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου*. xvi. 28, *οὐ μὴ γεύσονται θανάτου*. xxiv. 2, *οὐ μὴ ἀφελθῇ ὁ δὲ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇσεται*.

Obs. 8. This usage is not unfrequent with the conj. aor. 1. active, from which it is excluded by *Dawes'* rule. (Buttm. § 139. E. Obs. 1. note.) Thus in Luke x. 19, *οὐδὲν ὑμῶν οὐ μὴ ἀδικήσῃ*. John xiii. 8, *οὐ μὴ νύψῃ τοὺς πόδας μου εἰς τὸν αἰῶνα*. But it would scarcely be expected that the New Testament writers would strictly observe a canon, which is by no means firmly established by the usage even of the best writers.

¹ Winer, §§ 42. 4; 44. 4. Alt. Gram. N. T. §§ 59. 3; 61. 1.

² Winer et Alt, *ubi supra*: Lipsius *de usu Indic. in N. T.* § 2. Fritzsche ad Matt. pp. 467, 761. Valcknaer ad Eur. Hipp. 782.

§ 54.—*Conditional Propositions.* (BUTTM. § 139. A.)

1. When it is intended to express *possibility* with reference to some *condition* determinately announced, the *conjunctive* is employed with *ἐάν* in the first part of the proposition, and the conclusion is made with the future or some other tense of the *Indicative*, or with the imperative. Thus in Matt. v. 13, *ἐὰν τὸ ἄλλας μωρανθῇ, ἐν τίνι ἁλισθήσεται.* viii. 2, *κύριε, ἐὰν θέλῃς, δύνασαί με καθάρισαι.* John vii. 37, *ἐάν τις διψῇ, ἐρχέσθω πρὸς με, καὶ πινέτω.* ix. 31, *ἐάν τις θεοσεβῇς ἢ, τούτου ἀκούει.* Add Matt. iv. 9, v. 23, ix. 21, x. 13, xviii. 13, 15, 16, 17, Mark iii. 27, John vii. 17, viii. 31, xv. 6, 7, xx. 23, Rom. ii. 25, vii. 2, xiv. 23, 1 Cor. vi. 4, vii. 11, 28, 36, viii. 10, ix. 16, 2 Cor. v. 1, 1 Tim. i. 8, ii. 15, 2 Tim. ii. 5.

Obs. 1. It will be observed that the *past* tenses of the *indicative* are comparatively rare, and that these, as well as the *present*, have in fact a *future* acceptance. See below, § 56. 1. Compare also Lucian. D. M. vi. 6, Diog. L. vi. 2. 6, x. 31. 41.

2. When the *condition* and *consequence* are alike problematical, the optative is used with *εἰ* in the first clause, and with *ἂν* in the second. The New Testament affords no example of this rule, from which, however, there are deviations in the best writers, according to the particular nature of the proposition. If, in the latter part of the sentence, something is *determinately* asserted, though the former conveys only a *possible* case, the *indicative* appears in the conclusion; and thus it is in Acts xxiv. 19, *οὗς δεῖ ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.* Compare Acts xxvii. 12, 39, 1 Cor. xv. 37. In 1 Pet. iii. 17, the manuscripts vary between *θέλει* and *θέλοι*, of which either is equally adapted to the sense. See above, § 51. 5. 1.¹

Obs. 2. Sometimes *εἰ* and *ἂν* occur in two consecutive clauses; as in Luke xiii. 9, *κἂν μὲν ποιήσῃ καρπὸν—εἰ δὲ μή, ἐκπίψις αὐτήν.* Acts v. 38, *ἂν ἢ ἔξ ἀνθρώπων ἡ βουλὴ αὕτη, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθαι κ. τ. λ.* The different import of the moods is, in each case, sufficiently apparent. Compare Xen. Cyr. iv. 1. 15, Plat. Phæd. 42, Isocr. Archid. 44, Lucian. D. M. vi. 3, Dio Chrys. Or. lxi. p. 621.²

Obs. 3. Signifying *whether*, *εἰ* is used with the *indicative*, in Matt. xix. 3, *λέγουσι αὐτῷ, εἰ ἔστιν ἄνθρωπος ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν.* Mark iii. 2, *παρατήρουν αὐτὸν, εἰ τοῖς σάββασιν διεραπίσει αὐτόν.* Here the *conjunctive* with *ἂν* might

¹ Winer, § 42, 2. b. c. Alt. Gram. N. T. 67. Reitz ad Lucian. p. 591. Hermann ad Viger. pp. 831, sqq. Passov. Lex. in vv. *εἰ, ἂν*.

² Winer and Alt, *ubi supra*. Jacobs ad Anthol. pp. 49. 104. Poppo ad Xen. Cyr. p. 209. Hermann ad Soph. Aj. 491. Jacob ad Lucian. Tox. p. 143.

have been expected. Add Acts xix. 2, 1 Cor. i. 16, vii. 16, 2 Cor. xiii. 5, *et alibi*. With the *optative*, in Acts xvii. 11, ἀνακρίνοντις τὰς γραφάς, εἰ ἔχει ταῦτα οὕτως. Compare Acts vii. 1. In this sense ἰὼν is not found.

Obs. 4. Although εἰ with the *conjunctive* cannot be positively traced to the Attics, it was undoubtedly joined with that mood by the Ionians and Dorians, and thence retained by the later writers. In the New Testament we have in Luke ix. 13, οὐκ αἰσὶν ἡμῖν πλείον ἢ πίνοντι ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθόντις ἀγοράσωμεν. 1 Cor. xiv. 5, ἵνα τις αὐτοὺς διὰ τὴν ἀδικήσας, πῶς ἱκανοποιῖται κ. τ. λ. There are, however, variations of the MSS. in every instance. For a like example see Gen. xliii. 3, 4, LXX. On the other hand, we have ἰὼν with the *indicative*, but still with variations of the manuscripts, in 1 John v. 15, ἰὼν ὁδοῦμεν ὅτι ἀκούει ἡμῶν, κ. τ. λ. Many copies also have the *indicative* in Luke xi. 12, John viii. 36, and a few in Rom. xiv. 8, xv. 2, Gal. i. 8. The same syntax is sometimes found in Herodotus, and frequently in the later authors. Compare Exod. viii. 21, Basil. i. p. 175, Theodoret. iii. p. 267.

Of propositions beginning with a *pronoun relative*, (Buttm. § 139. B.), see § 59.

§ 55.—*Propositions beginning with Particles of time.*
(BUTTM. § 139. C.)

1. In the Greek writers, ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ, ὥς, &c., are used with the *optative*, and ὅταν, ὁπότεν, ἐπὴν, ἐπειδὴν, with the *conjunctive*. Of the usage with the *optative* there is no example in the New Testament; but the former particles are continually employed with a *present*, *aurist*, or *future indicative*, when an action *present*, *past*, or *future* is *definitely* and *positively* expressed. Thus in Matt. vii. 28, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. xviii. 32, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκας σοι, ἐπεὶ παρεκάλεισάς με. xxviii. 9, ὥς δὲ ἐπορεύοντο κ. τ. λ. Luke vi. 3, οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπεινάσεν αὐτός; xvii. 22, ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν. John v. 25, ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ. ix. 4, ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Acts xiii. 46, ἐπειδὴ δὲ ἀπαθεῖσθε αὐτὸν, στρεφόμεθα εἰς τὰ ἔθνη. 2 Cor. iii. 15, ἥνικα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινώκηκε κ. τ. λ. ix. 17, ἐπεὶ μὴ ποτε ἰσχύει, ὅτε ζῇ ὁ διαθόμενος. See also Matt. ix. 25, xi. 1, Mark ii. 25, ix. 21, xiv. 12, Luke i. 23, iv. 25, vii. 1, 12, xv. 25, John iv. 21, 23, 40, ix. 5, xvi. 25, xvii. 12, Acts xv. 24, xvi. 4, 1 Cor. xiii. 11, Heb. iv. 6.

2. The *conjunctive* is used to express an action which takes place *frequently* or *usually* during *present* or *future* time; so

that its appropriate particles may generally be rendered by *while*, *as long as*, *as often as*, &c.: as in the following passages:—Matt. v. 11, μακάριοί ἐστε, ὅταν οὐκ οὐκιδῶσιν ὑμᾶς καὶ διώξωσι. vi. 2, ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς, *as often as*; and so in vv. 5, 6, 16. Luke xi. 21, ὅταν ὁ ἰσχυρὸς καὶ σωπλισμένος φυλάσῃ κ. τ. λ., *as long as*, &c. John viii. 44, ὅταν λαλῇ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ, *whenever*, &c. ix. 5, ὅταν ἐν τῷ κόσμῳ ᾖ, ὡς εἰμι τοῦ κόσμου, *whilst*, &c. 1 Cor. xi. 25, τοῦτο ποιεῖτε, ὡς ἐκὶς ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. Add Matt. xv. 2, Mark xi. 25, Luke vi. 22, xi. 34, 36, 1 Cor. iii. 4, xi. 26, Rev. xi. 6.

Obs. 1. Sometimes only a simple future is expressed; and if it be the *aorist conjunctive*, the *futurum exactum*. Thus in Matt. ii. 8, ἰπὸν δὲ εἰρηγῇ, ἀπαγγέλατί σοι *when you shall have found him*. Mark xiii. 7, ὅταν δὲ ἀκούσῃτε πολέμους, *when ye shall hear of wars*. Luke xvii. 10, ὅταν ποιήσῃτε πάντα, λίγιτε, κ. τ. λ. 1 Cor. xi. 34, τὰ δὲ λοιπὰ, ὡς ἂν ἴλθῃ, διατάξεται. 2 Cor. iii. 16, ἡλικα δ' ἂν ἐπιστρέψῃ πρὸς κέριον, περιαιρῆται τὸ κάλυμμα. See also Matt. ix. 5, xxi. 40, Mark iv. 15, viii. 38, xii. 23, Luke ix. 26, xi. 22, John ii. 10, iv. 25, vii. 27, viii. 28, xiii. 19, xiv. 29, xv. 26, xvi. 13, Acts xxiii. 35, Rom. xi. 27, 1 Cor. xv. 27, 28, Phil. ii. 23, 1 John ii. 28.

Obs. 2. Instead of the *conjunctive*, the *future* is used in Rev. iv. 9, καὶ ὅταν λέγουσι τὰ ζῶα δοῦναι καὶ τιμὴν κ. τ. λ. Some manuscripts also read in Matt. x. 19, παρελεύσονται, and in Luke xiii. 28, ὀψιθεῖ.¹

Obs. 3. The usage of ὅτι, ἵνα, &c., with a *conjunctive* is very doubtful in the best writers, though not unusual with Homer. In the New Testament we find in Luke xiii. 35, ὅτι ἵστησι. In Rom. xi. 22, the expression is elliptical. See § 69. iii. Much more unusual are ὅταν, ἵνα, with an *indicative*; but we have in Mark iii. 11, τὰ πνύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἰδῶσι, προσίστανται αὐτῷ. A few manuscripts also have the *indicative* in Mark xi. 25, xiii. 4, Luke xi. 2, 21, Rom. ii. 14, 1 Cor. iii. 4. The same construction is sometimes found in the later Greek writers.²

3. Of the remaining *particles of time*, ἕως, or ἕως οὗ, ἄχρις οὗ, μέχρις οὗ, *until*, are employed with an *indicative*, *imperf.* or *aorist*, when an action is spoken of as *lasting to a point of time already past*. Thus in Matt. i. 25, οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. ii. 9, ὁ ἀστὴρ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Luke xvii. 27, ἡσθιον, ἔπινον, ἐγάμουσαν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν. And so in Matt. xiii. 33, xxiv. 39, John ix. 18, Acts vii. 18, xxi. 26.

Obs. 4. When it signifies *whilst*, ἕως is also construed with an *indicative*; as in Matt. v. 25, ἴσθι, ὡς ἐν τῷ ἀντικρὶ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. John ix. 4, ἐργάζεσθαι, ἕως ἡμέρας ἵσθιν. So Heb. iii. 13.

Obs. 5. With the *optative* these particles do not occur. With the *conjunctive*, with or without ἂν, they determine the limit of present or future actions; as in

¹ Winer, §§ 42, 3. 43, 5. Alt, Gram. N. T. § 64, 1. Hermann ad Viger. pp. 792, 915.

² Jacobs. Obs. Cr. in Anthol. p. 30. Passov. Lex. in v. ὅταν.

Matt. xii. 20, *λίον τυφόμενον οὐ σβίσει, ἵως ἂν ἐκβάλῃ εἰς νίκας τὴν κελσιν*. Mark xiii. 30, *οὐ μὴ παρέλθῃ ἢ γενιὰ αὕτη, μέχρις οὐ πάντα ταῦτα γίνηται*. xiv. 32, *καθίστασι ὁδοί, ἵως προσέξωμαι*. Luke ix. 27, *οὐ μὴ γύσσεται θανάτου, ἵως ἂν ἴδωσι τὴν βασιλίαν τοῦ Θεοῦ*. Compare Luke xii. 50, xiii. 8, xv. 4, 8, xvii. 8, xxii. 16, xxiv. 49, Rom. xi. 25, 1 Cor. xv. 25, Gal. iii. 19, Eph. iv. 13, 2 Thess. ii. 7, Heb. x. 13, James v. 7, 2 Pet. i. 19, Rev. ii. 25, xv. 8, xx. 3, 5. Instead of the conjunctive, the *future indicative* is the reading of some manuscripts in Matt. xxvi. 36, Rev. vi. 11, xvii. 17.

Obs. 6. The *pres. indic.* occurs in the formula *ἵως ἔρχομαι*, in Luke xix. 13, John xxi. 22, 23, 1 Tim. iv. 13; and both the present and future indicative with *ἵως* *πότε* in direct interrogations; as in Matt. xvii. 17, *ἵως πότε ἴσονται μεθ' ὑμῶν*; *ἵως πότε ἀνίσταμαι ὑμῶν*; John x. 24, *ἵως πότε τὴν ψυχὴν ἡμῶν αἴρεις*; Rev. vi. 10, *ἵως πότε οὐ κρίνεις καὶ ἰκδικεῖς τὸ αἷμα ἡμῶν*;

Obs. 7. With *πρὶν* the *indicative* does not occur in the New Testament; but with the *optative*, as indicating a circumstance passing in the speaker's thoughts, this particle occurs in Acts xxv. 16, *ἀπικρῖθην, ὅτι οὐκ ἔστιν ἔδος Ῥωμαίοις χαρίζεσθαι τινα ἀνδραπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχῃ τοὺς κατηγοροῦντας, τόσον τι ἀπολογίας λάβῃ περὶ τοῦ ἠγελήματος*. Some manuscripts read *ἔχῃ* and *λάβῃ*, others *ἔχῃ*. With the *conjunctive* it is chiefly used of *future* actions or in *negative* propositions; as in Luke ii. 26, *ἦν αὐτῷ κτενηματισμῶνος μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου*. xxii. 34, *οὐ μὴ φωνῇσι σήμερον ἀλίκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶναι με*. In *affirmative* propositions the *infinitive* is used, as in the parallel place of Matt. xxvi. 34, *πρὶν ἀλίκτωρα φωνῆσαι, τρεῖς ἀπαρνήσῃ με*. So in John iv. 49, *κατάβηθι, πρὶν ἀποθανεῖν τὸ παιδίον μου*. Compare Acts ii. 20. The *infinitive* is also used with respect to actions *really past*, where the *indicative* is more regular in the better writers; as in Matt. i. 18, *πρὶν ἢ συνελθεῖν αὐτοὺς, ἐρίσθῃ ἐν γαστρὶ ἔχουσα*. Acts vii. 2, *ὁ Θεὸς ἄφθῃ τῷ Ἀβραάμ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν*. Here also belongs John viii. 58, *πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι*, since the *present*, as denoting eternal existence, includes the *past*. Compare Herod. ii. 2, iv. 167, Ælian. V. H. x. 16.¹

§ 56.—Propositions expressing any aim or purpose.

(BUTTM. § 139. E.)

1. Of the *particles* which mark an *aim* or *purpose*, *ἵνα* and *ὅπως* are found with the *conjunct.* in the New Testament; and their usage will be found to conform with that of the best writers. The general rule requires a *conjunctive* after verbs of *present* or *future* time, and an *optative* after verbs of *past* time. There is no instance of the latter usage in the Greek Testament, although there are many passages, in which it would have been appropriate; as, for instance, in John iii. 16, vii. 32, Acts xvii. 15, Eph. iv. 10, Heb. xi. 35, and elsewhere; nor is it common in the LXX or the later writers, by whom indeed the *optative* was very sparingly employed. After a *present*, the *conjunctive* appears in Matt. vi. 2, *ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων*. Add Matt. vi. 5,

¹ Winer, §§ 42, 3; 45, 6. Alt. Gram. N. T. § 64, 2. Hermann ad Viger. p. 792. Reitz ad Lucian. iv. 501.

Mark iv. 21, Rom. xi. 25, Phil. i. 9, 1 Tim. i. 18, v. 21, 2 Tim. ii. 4, 10, Heb. ix. 15, 1 John i. 3. Here the *conjunctive* indicates an *object*, of which the attainment is assumed to be *certain*; and so also after the *future*, or an *imperative*, which, from its very nature, has a *future* reference. Thus in Matt. ii. 8, ἀπαγγείλατέ μοι, ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ. Mark x. 17, τί ποιήσω, ἵνα ζῶν αἰώνιον κληρονομήσω; 1 Tim. iv. 15, ἐν τούτοις ἴσθι, ἵνα σοῦ ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν. See also Matt. ix. 38, Mark v. 12, Luke x. 2, Acts viii. 19, 24, xxi. 24, xiv. 26, Rom. iii. 8, 1 Tim. v. 7, 16, 20, vi. 1, James v. 16.¹

Obs. 1. The deviations from the above rule in the New Testament may be accounted for as in other writers. They are the following:—

1. When the verb, which depends upon the *conjunctive*, denotes an action, which either in itself or its consequences is *continued* to the present time, the *conjunctive* is frequently used after a *past* tense. Thus in Luke i. 3, ἡμεῖς γράψαι, ἵνα ἐπιγνῶς π. τ. λ. John xv. 11, ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἡμῶν ἐν ὑμῖν μείνῃ. Acts ix. 17, ὁ κύριος ἀπέσταλκέ με, ὥστε ἀναβλεῖν. So 1 Tim. i. 16, John iii. 5. Add Luke xvi. 26, Rom. vi. 4, 1 Tim. i. 20, Tit. i. 5, ii. 14, 1 John iii. 8, v. 13, 20; and compare Xen. Mem. i. 1. 8, Plat. Crit. p. 43. b, Ælian. V. H. xii. 3. 30.
2. The *conjunctive* is also used after *past* tenses, when the result, which it expresses, is announced by the writer or speaker as *certain* and *definite*; as in Mark vi. 41, ἰδὼν τοὺς μαθηταὺς αὐτοῦ, ἵνα παραδῶσιν αὐτοῖς. Acts v. 26, ἔργον αὐτοῦ, ἵνα μὴ λησθῶσιν. So Mark viii. 6, xii. 2, Acts ix. 21, xvi. 26. Closely analogous is the usage in *narrations*, in which the writer transports himself, as it were, to the time when each event took place, and represents it as *present*. Hence the use of the *conjunctive* regularly in Thucydides; and so likewise in Matt. xix. 13, προσελθὼν αὐτῷ παιδίᾳ, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς. Acts xxvii. 42, τῶν δὲ στρατιωτῶν βουλὴ ἰγένετο, ἵνα τοὺς διαμῶντας ἀποκτείνωσι. Compare Matt. xii. 14, John xviii. 28. Hence the *conjunctive* is also used after the *præsens historicum* in Mark xii. 13, ἀποστρίλλουσι τινὰς, ἵνα αὐτὸ ἀγγεῖλωσι λόγῳ.
3. With reference to a *prayer* or *wish*, the optative is found after a *present* in Eph. i. 16, μνίας ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ Θεὸς δῶῃ ὑμῖν πᾶσαν σοφίαν. So again in Eph. iii. 16. In both places, however, many manuscripts give δῶ for δῶν; and as the prayer is *decisive*, not *contingent*, the former is preferable.

Obs. 2. The particle ἵνα is sometimes joined in classical Greek with an indicative of a *past* tense, to indicate that something *should have happened*, which has not; and a like usage with the *present* indicative occurs in 1 Cor. iv. 6, ἵνα μάθῃς τὸ μὴ ἰσθῆναι γίγασσται φρονεῖν, ἵνα μὴ εἰς ὑπερβολὴν ἐνέσθῃς φρονηθεῖς. So again, in Gal. iv. 17, ζηλοῦσιν ὑμᾶς, οὐ καλῶς· ἀλλὰ ἐκλιθεῖσιν ὑμᾶς θίλουσιν, ἵνα αὐτοὺς ζηλοῦτε. Here there is a caution against something which *may be done*. Both passages, however, are contested; and in 1 Cor. iv. 6, there are various readings φρονηθεῖς and φρονηθεῖς, of which the former would coincide with the general rule.

Obs. 3. From the close relation between the *future* and the *conjunctive*, it might be expected that the particles of *design* would be joined with that tense. In clas-

¹ Winer, § 42, b. 1. Alt, Gram. N. T. § 62, 1. a. Hermann ad Viger. p. 850. Devar. de partic. Gr. pp. 174, 253.

sical Greek this usage is very general with *ὅπως*; and though in the New Testament it only occurs with *ἵνα*, it will be remarked that the latter particle is far more commonly employed by later writers than the former. Thus in 1 Cor. ix. 18, *τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον*. In John xvii. 2, Rom. v. 21, 1 Cor. xiii. 3, 1 Pet. iii. 1, Rev. xiii. 16, and elsewhere, the readings vary. A *future indicative* is united with the conjunctive in Eph. vi. 2, *τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἵνα εὖ σοι γίνηται, καὶ ἴσῃ μακροχρόνιος ἐπὶ τῆς γῆς*. Compare Rev. xxii. 14.¹

2. The particle *μὴ*, in conjunction with *ἵνα* and *ὅπως*, follows in the main the preceding rules. It is most rarely, therefore, found, except with a *conjunctive*; as in Matt. vi. 18, *σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν, ὅπως μὴ φανῇς κ. τ. λ.* John xi. 50, *συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ θλον τὸ ἔθνος ἀπόληται*. Add Matt. v. 29, 30, xxvi. 5, Luke viii. 10, xvi. 26, John iii. 16, Acts xx. 16, 1 Cor. i. 10, 29.

Obs. 4. The same observation will apply to *μὴ*, *μήπως*, *μήποτε*, *μήτις*, where *ἵνα* may be considered as understood; as in Matt. v. 25, *ἴσθι ἐννοῶν τῷ ἀντιδίκῳ, μήποτε σὺ παραδῇ ὁ ἀντιδίκος τῷ κριτῇ*. 1 Cor. ix. 27, *ὑποπιάζω μου τὸ σῶμα, μήπως ἀδόκιμος γίνωμαι*. See also Matt. vii. 6, xiii. 15, xv. 32, Mark xiv. 2, Luke xii. 58, 2 Cor. ii. 7, xii. 6. With the *optative* after a *present* in Acts xxvii. 42, *βουλὴ ἰγίνετο, ἵνα τοὺς διαρμότας ἀπακτινίσαι, μὴ τις ἐκκαλυψέας διαφύγοι*. Many good manuscripts, however, read *διαφύγη*. According to the best authorities, a *conjunctive* and *future* are united in Mark iv. 12, *μήποτε πιστεύσωσι, καὶ ἀφιδέσονται αὐτοῖς τὰ ἀμαρτήματα*. *Fulgo ἀφιδέσθ.*

Obs. 5. After verbs denoting *fear* or *caution*, the same usage prevails. Thus in Matt. xxiv. 4, *βλίσπει, μὴ τις ὑμᾶς πλανήσῃ*. 2 Cor. xi. 3, *φοβοῦμαι δι, μήπως φθαρῇ τὰ νοήματα ὑμῶν*. Add Luke xxi. 8, Acts xiii. 40, xxiii. 10, xxvii. 17, 29, 1 Cor. viii. 9, x. 12, 2 Cor. xii. 20, Heb. xii. 15. These verbs are also followed by the *indicative* present, perfect, and future. For example, in Luke xi. 35, *σκόπει οὖν, μὴ τὸ φῶς ἐν σοὶ σκότος ἴσθι, whether the light in you is darkness*. Gal. iv. 11, *φοβοῦμαι ὑμᾶς, μήπως ἐκὴν κινεσάμενα εἰς ὑμᾶς, that I have laboured*. Col. ii. 8, *βλίσπει, μὴ τις ὑμᾶς ἴσται ὁ συλαγωγῶν κ. τ. λ., that no one shall hereafter spoil you*. See also Heb. iii. 12; and compare, for the *præterite*, Job i. 4, LXX, Diog. L. vi. 1. 4, Lucian. Pisc. 15, Heliod. Æth. i. 10. 3. Sometimes the verb of *fearing* is omitted, as in Matt. xxv. 9, *μήποτε οὐκ ἀρκείῃ ἡμῖν καὶ ὑμῖν, scil. φοβοῦμεθα*. Compare Rom. xi. 21, Gal. ii. 2, 1 Thess. iii. 5. In the two last passages the subjunctive and indicative are combined, with the import of each mood distinctly preserved.²

Of some other particles with these moods, see § 67.

§ 57.—Of the Infinitive. (BUTTM. § 140—142.)

1. As distinguished from the *participle*, which designates a *quality* of a person or thing *independent* of the action ex-

¹ Winer and Alt, *ubi supra*. Hermann ad Viger. pp. 850 sqq. Schæfer ad Demosth. iv. 273. Fisch. ad Well. ii. p. 251, iii. 6. p. 286. Abresch. Misc. Obs. p. 14. Diluc. Thucyd. p. 793. Lipsius de indic. in N. T. usu, § 6.

² Winer, § 60, 2. Hermann ad Soph. Aj. 272. Bornemann ad Xen. Sympos. p. 70.

pressed by the leading verb, the *Infinitive* denotes the *object* or *completion* of some action otherwise incomplete. It is therefore used after all verbs which imply a *purpose*; as *θέλω*, *βούλομαι*, *μέλλω*, *εἴωθα*, &c. Thus in Matt. xxvii. 15, *εἰσάγει ἀπολύειν*. Mark x. 4, *ἐπέτρεψε γράψαι*. Luke i. 1, *ἐπεχείρησαν ἀνατάξασθαι διήγησιν*. John i. 44, *ἠθέλησεν ἐξελθεῖν*. Acts v. 36, *τί μέλλετε πράσσειν*; 39, *οὐ δύνασθε καταλῦσαι αὐτό*. x. 48, *προέταξεν αὐτοὺς βαπτισθῆναι*. xxvii. 22, *παραινῶ ὑμᾶς εὐθυμεῖν*. Gal. i. 10, *ζητῶ ἀρέσκειν*. Add Matt. xv. 35, Mark viii. 6, Luke vi. 42, Acts ii. 29, ix. 26, xxvii. 43, 2 Cor. x. 2, Phil. iv. 11, 1 Thess. i. 8, v. 12, 1 Tim. i. 3, ii. 8, 2 Tim. iv. 9, Heb. ix. 5. xi. 24, James iii. 10, Jude 9, Rev. i. 12, ix. 6.

Obs. 1. Many of these verbs, instead of the simple *inf.*, take the *inf.* with the *article* in the genitive; as in Acts xxi. 12, *παρικαλοῦμαι ἡμῖς τοῦ μὴ ἀναβαίνειν αὐτῷ*. xxiii. 20, *ἐντίθιντο τοῦ ἱερῶσθαι εἰ*. The conjunction *ἵνα* also is often found with these verbs; as in Matt. xviii. 6, *συμφέρι αὐτῷ, ἵνα κριμασθῇ μύλος ὀνικῆς ἐπὶ τὸν τρέχοντα αὐτοῦ*. xxvii. 20, *ἔπισαν τοὺς ὄχλους, ἵνα αἰτήσονται τὸν Βαραββᾶν*. Mark vi. 8, *παρέγγιλλεν αὐτοῖς, ἵνα μὴδὲν αἰρώσιν*, John ii. 25, *οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ*. Compare also Matt. xx. 21, xxvi. 4, Mark vii. 26, John xv. 1, 30, 1 Cor. i. 10,

Obs. 2. In some instances the *inf.* *act.* seems to be put for the *passive*; as in 1 Thess. iv. 9, *περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν*. Compare chap. v. 1.¹

Obs. 3. Some verbs, of complete meaning in themselves, but not sufficiently defined to express a *purpose*, are followed by an infinitive. Such are those which signify *to give*, *to choose*, the verbs of motion, *to go*, *to send*, &c.; and other verbs and phrases which require a more exact definition. Examples are Matt. v. 32, *ποιεῖ αὐτὴν μοιχεῖσθαι*. xi. 7, *τί ἐξήλθιτε θιάσασθαι*; xiii. 11, *ὑμῖν δίδεται γινῆναι*. Mark iii. 14, *ἵνα ἀποστείλλῃ αὐτοὺς κηρύσσειν*. Luke xv. 15, *ἐτίμωσεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους*. John xiii. 24, *νόμι οὖν τούτῳ πυθίσθαι*. Acts v. 31, *τοῦτοι εἰ θεὸς ὤψεται, δοῦναι μισθόναιαν τῷ Ἰσραὴλ*. xviii. 27, *ἔγραψαν τοῖς ἀδελφοῖς ἀποδιδέσθαι αὐτὴν*. 1 Cor. i. 19, *οὐ γὰρ ἀπίστυλλέ με βαπτίζειν*. x. 7, *ἐκάθισεν ὁ λαὸς φαγεῖν*. Eph. i. 4, *ἐξελέξατο ἡμᾶς εἶναι ἁγίους*. Add Matt. ii. 2, xx. 28, xxvii. 34, Mark vii. 4, Luke i. 17, 19, 76, ii. 1. ix. 16, Col. i. 21, 2 Tim. i. 18, 2 Pet. iii. 42, Rev. xii. 2, xvi. 9; and compare Gen. xi. 5, xxxi. 19, xlii. 5, 47, Exod. ii. 5, 2 Chron. xxvi. 15, Ruth iii. 7, Nehem. viii. 14, LXX, Diog. L. ii. 6, 7, Lucian. Asin. 43, Nocyom. 12, Apollod. i. 16, Diod. Sic. xx. 69, Plat. Phæd. p. 69. A. In these cases also *ἵνα*, *ὥστι* or *ἔτι*, is sometimes used; as in John xi. 37, *οὐκ ἠδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ*; Rom. vi. 6, *ὡν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ὥστι δουλεύειν, κ. τ. λ.*, 1 Cor. iv. 9, *ὁ θεὸς ἡμᾶς ἀπιδείξειν, ὡς ἐπιθανάτιους, ὅτι διατρεφόμεθα ἐν ἡμῶν πόσιν*. See also John iv. 15, 2 Cor. iii. 7.

2. The Infinitive is put after *adjectives*; as in Matt. iii. 11, *οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι*. Luke xv. 21, *οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου*. Acts xi. 17, *δυνατὸς κωλύσαι τὸν Θεόν*. 1 Cor. vii. 39, *ἐλευθέρα ἐστὶ γαμηθῆναι*. Heb. x. 4, *ἀδύνατον ἀφαιρεῖν ἁμαρτίας*. 1 Pet. i. 5, *σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι*. See

¹ Alt, Gram. N. T. § 67, a. α.

also Mark i. 7, 1 Cor. xv. 9, 2 Tim. ii. 2, Heb. vi. 18, xi. and compare Prov. xxx. 18, Wisd. i. 16, LXX.

Obs. 4. Here also a *Conjunction* is sometimes substituted; as in John i. 27, οὐκ εἰμι ἄξιος, ἵνα λύσω κ. τ. λ. The *infin. act.* is used for the *pass.* in Heb. v. 11, δυσχερῆς μάνησθε λίγην.¹

Obs. 5. The *infin.* also follows, without the *gen.* of the article, after substantives which produce the action of the verb; as in Luke viii. 8, ὁ ἔχων ἄτα ἀκούει, ἀκούτω. Acts ix. 4, ἔχου ἔξουσίαν ἡσσαι πάντας. See also Luke ix. 1, 1 Cor. ix. 5, Eph. iii. 8, Heb. iv. 1.

3. The *infin.* is put after *particles*; as ὥστε, in Matt. viii. 24, σεισμὸς μέγας ἐγένετο, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mark iv. 32, ποιεῖ κλάδους ὥστε δύνασθαι, κ. τ. λ. Luke ix. 52, εἰσῆλθον εἰς κώμην, ὥστε ἐτοιμάσαι αὐτῷ. Acts xiv. 1, λαλῆσαι οὕτως, ὥστε πιστεῦσαι πολὺ πληθός. So Matt. viii. 28, Mark i. 45, Luke xii. 1, 1 Cor. v. 1, Phil. i. 13,

Obs. 6. Once only in the New Testament the infinitive occurs with ὥς, except in the phrase ὥς ἴσας εἰσιῖν (Heb. vii. 9,); viz. in Acts xx. 24, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἱμαυτῷ, ὥς τιλιῶσαι τὸν θρόνον μου μετὰ χαρῆς.² It is probably omitted, as occasionally in the best writers, in Col. iv. 6, ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀλατὶ ἡρτυμένος, εἰδέναι πῶς δι' ἐνὶ ἑκάστῳ ἀποκρινέσθαι. Compare Eph. iv. 24. The particle ὅτι is once also followed by an *infin.* in Acts xvii. 10, θωροῦ ὅτι μετὰ ὕβριος καὶ πολλῆς ζημίας μέλλειν ἵσθαι τὸν πλοῦν. This passage, however, must be classed with the *apocoluta*. See § 69, ii.

4. With the *neuter* of the *article*, the *infin.* supplies the place of a substantive in all cases. Thus it is used,

1. As the subject in the Nominative: Rom. xiv. 21, καλὸν τὸ μὴ φαγεῖν κρέα, κ. τ. λ. 1 Cor. vii. 26, καλὸν ἀνδράπαφ τὸ οὕτως εἶναι. Phil. i. 21, ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς καὶ τὸ ἀποθανεῖν, κέρδος. So Gal. iv. 18, Phil. i. 29, *et alibi*.

Obs. 7. Frequently the article is omitted; as in Matt. xii. 10, εἰ ἔστι τοῖς σάββασιν θιγαπείν; Rom. xiii. 5, διὰ ἀναγκὴ ῥητοῦσθαι. 1 Cor. vii. 9, κρεῖσσει γὰρ ἵσθαι γαμήσαι, ἢ πυρεῖσθαι. Add Matt. xv. 26, xix. 10, Eph. v. 12, James i. 27. In 1 Thess. iv. 3, sqq. it is partly inserted, and partly omitted.

2. In the genitive: after *nouns*, as the latter of two substantives, and after *verbs*, *adjectives*, and *prepositions* governing a genitive; as in Matt. vi. 8, οἷδε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Luke i. 9, ἔλαχε τοῦ θυμιάσαι. xxii. 6, ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν. Acts xiv. 9, πίστιν ἔχει τοῦ σωθῆναι. xx. 3, γνώμη τοῦ ὑποστρέφειν. xxiii. 15, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. Rom. xv. 23, ἐπιποθίαν τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. ix. 6, οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ

¹ Winer, § 45. 3. Alt, § 67. α, β, &c., Ast ad Plat. Legg. p. 117.

² Alt, Gr. N. T. § 70.

ἐργάζεσθαι. 2 Cor. vii. 12, εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν. Phil. iii. 21, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν. Heb. ii. 15, διὰ πάντος τοῦ ζῆν. James iv. 15, ἀντί τοῦ λέγειν ὑμᾶς. See also Luke i. 57, ii. 21, xxiv. 25, John i. 49, Acts xv. 23, 1 Cor. x. 13, xvi. 4, 2 Cor. viii. 11, Heb. v. 12, 1 Pet. iv. 17; and compare Gen. xix. 20, xxv. 24, xlvii. 29, Ruth ii. 10, Neh. x. 29, Ezek. xxi. 11, Judith ix. 14, 1 Macc. v. 39, LXX. Of the usage with verbs of *preventing*, see § 41, *supra*; add Acts xiv. 18, 1 Pet. iii. 10; and compare Gen. xxix. 35, 3 Esdras ii. 24, v. 69, 70, Susan. 9.

Obs. 8. The *inf.* with τοῦ is also used to indicate a *purpose* with an ellipsis, perhaps, of ἵνα or πρὶ; and sometimes the idea of *with respect to* (§ 44. 1.) will explain the usage. Thus in Mark iv. 3, ἐλθεῖν ὁ σπείρειν τοῦ σπείρειν, *in order to sow*: Luke iv. 10, τοῖς ἀγγέλοις αὐτοῦ ἐντολιῦσαι πρὶ σοῦ, τοῦ διαφυλάξαι σε, *with respect to their care of thee*: xxii. 31, ἐξηθήσεται ὑμᾶς τοῦ σινάσαι ὡς τὸν σῖτον. xxiv. 29, ἐπὶ τοῦ μῖναι σὺν αὐτοῖς. Acts vii. 19, ἐδάκρυον τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθιστα τὰ βέλφη αὐτῶν *in regard to the exposition*: xx. 30, λαλοῦντες δις τετραμμύρια, τοῦ ἀποσπᾶν τὸν μαθητὰς πᾶσι αὐτῶν. xxvii. 1, ὡς ἐκέρθη τοῦ ἀποπλεῖν, *when it was decided in respect of sailing*: Heb. x. 7, ἥκα τοῦ ποιῆσαι τὸ θέλημα σου. James v. 17, προσήκετο τοῦ μὴ βρῖσκειν. See also Luke ii. 27, v. 1, ix. 51, Acts iii. 2, xv. 20, xviii. 10, xxi. 12, xxvi. 18, Rom. vi. 6, 1 Cor. vii. 37. On the other hand, where the insertion of τοῦ might be expected, as, for instance, where a *purpose* is indicated, it is frequently omitted; as in John xiv. 2, πορεύομαι ἵτοιμάσαι τόπον ὑμῖν. Eph. iii. 16, ἵνα δὴ ὑμεῖς ἐν δυνάμει κραταιωθῆναι, κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις ὑμῶν. Occasionally two infinitives stand together, of which one has τοῦ, and the other is without it; as in Luke i. 72, 79. See the entire context.

Obs. 9. But although most of the numberless passages, which come under this head in the New Testament, may perhaps be satisfactorily explained on the above principles, and be assimilated with others of a like nature in profane writers, still there are many which cannot be so interpreted. Such are Acts iii. 12, ἡμῖν τί ἀντιτί- ζει, ὡς ἰδία δυνάμει ποιηκόντι τοῦ περιπατεῖν αὐτόν; Rom. i. 24, παρίδωκεν αὐτοὺς ὡς ἀκαταρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν. In the former example some would resolve ποιηκόντι into ποιηταῖς οὖσι; but it is better to take τοῦ περιπατεῖν as a simple infinitive; and in the latter the infinitive must be rendered, as in many places, by *so as*; *in order that*. Compare Luke xxi. 22, Rom. viii. 12, xi. 8, 1 Cor. x. 13. The fact is, that the use of τοῦ with the infinitive is extremely lax in the New Testament: and even much more so than in the later Greek writers, who are less observant of its strict import than their predecessors. See Isocr. *Ægin.* p. 932, Strabon. xv. 717, Heliod. *Æth.* ii. 8. 88, Dion. H. iv. 2109, Arrian. *Alex.* ii. 21. In the LXX the practice is equally vague; so that a like uncertainty, in the construction of the Hebrew infinitive with ה, may have had some influence in producing it. For examples of regular usage in the LXX, see Gen. i. 14, iii. 6, viii. 12, xxv. 16, xxxviii. 9, xliii. 17, Judges v. 16, ix. 15, 52, x. 1, xi. 12, xv. 12, xvi. 5, xix. 3, 8, 15, xx. 4, Ruth i. 1, 7, ii. 9, 15, iv. 10, 1 Sam. ii. 28, ix. 13, 14, xv. 27, 1 Kings i. 35, xiii. 17, Nehem. i. 6, Joel iii. 12, Judith xv. 8, 1 Macc. iii. 20, 31, 39, 52, v. 2, 9, 20, 48, vi. 15, 26, ix. 69. Of irregular usage, see Josh. xxii. 26, Ruth i. 16, 1 Kings viii. 18, xiii. 16, xvi. 19, Joel ii. 21, Judith xiii. 12, 20, 1 Macc. vi. 27, 59. It

may also be well to compare Gen. xxiv. 21, xxvii. 1, xxxi. 20, xxxiv. 17, xxxvi. 7, xxxvii. 18, xxxix 10, Exod. ii. 18, vii. 14, viii. 29, ix. 17, xiv. 5, Josh. xxiii. 13, Judg. ii. 17, 21, 22, viii. 1, ix. 24, 37, xii. 6, xvi. 6, xviii. 9, xxi. 3, 7, Ruth i. 12, 18, iii. 3, iv. 4, 7, 15, 1 Sam. vii. 8, xii. 23, xiv. 34, xv. 26, 2 Sam. iii. 10, 1 Kings ii. 3, iii. 11, xii. 24, Ps. xxvi. 13, Judith ii. 13, v. 4, vii. 13, 3 Esdr. i. 33, iv. 41, v. 67. We have only to add that in Luke xvi. 1, Acts x. 25, the best MSS. omit the article; and in Rev. xii. 7, τοῦ πολεμῆσαι has been properly corrected into ἐπολέμησαν.

3. In the *dative* the *infinitive* denotes *cause* in 2 Cor. ii. 13, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον, *because I did not find Titus*. Compare Lucian Abdic. 5, Agath. v. 16, Diog. L. x. 17, Joseph. Ant. iv. 10. 1. Like the genitive it implies *purpose* in 1 Thess. iii. 3, παρακαλέσαι ὑμᾶς, τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι. A few MSS. have τοῦ, and others τό. Compare, however, Achil. Tat. ii. 163. With a preposition, it occurs in Matt. xiii. 25, ἐν τῷ καθεύδειν τοὺς ἀνδρώπους, *while men slept*: Luke i. 22, ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν, *because he tarried*: Acts iii. 26, εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν, *by your conversion*. See also Matt. xiii. 4, Luke i. 8, v. 1, ix. 36, xi. 37, xiv. 1, Acts viii. 6, Gal. iv. 18, *et alibi*.
4. In the *accusative*, as the object of a verb, the *infin.* with the *article* is used in Luke vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. xiv. 39, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Phil. ii. 6, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. Add Acts iv. 18, Rom. xiv. 13, 2 Cor. ii. 1, viii. 10. With prepositions, in Matt. vi. 1, πρὸς τὸ δεαθῆναι αὐτοῖς. xiii. 5, διὰ τὸ μὴ ἔχειν βάδος γῆς. John ii. 24, διὰ τὸ αὐτόν γινώσκειν πάντας. 1 Cor. xi. 25, μετὰ τὸ δειπνῆσαι. 2 Cor. vii. 3, εἰς τὸ συναποθανεῖν καὶ συζῆν. See also Matt. v. 28, xxvi. 32, Mark i. 14, v. 4, Luke xii. 5, Acts viii. 11, xii. 20, xviii. 2, xxvii. 9, 1 Cor. x. 6, 2 Cor. iii. 13, viii. 6, Phil. i. 7, 10, 1 Thess. ii. 9.

Obs. 10. A verbal noun with *eis* or *πρὸς* is frequently used by St. Paul instead of this Infinitive. Thus in 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνώσεως. Eph. iv. 12, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *eis* ἔργον διακονίας, κ. τ. λ. Heb. xi. 11, Σάρρα δύναμιν *eis* καταβολὴν σπέρματος ἔλαβη.¹

¹ Winer, § 45, 4. 5. 6. Alt, Gram. N. T. § 69. Georg. Vind. p. 325. Valcknaer ad Eur. Hipp. 48. Ast ad Plat. Legg. p. 56. Schæfer ad Demosth. ii. 16, sqq. et v. 378.

§ 58.

1. The infinitive is used to designate the object after verbs which signify *to say, to affirm, to deny, to hope, to believe, to think, to mean, to seem, &c.*, which in Latin also are followed by an infinitive. Thus in Luke vi. 34, *παρ' ὧν ἐλπίζετε ἀπολάβειν*. xxiv. 23, *λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἐωρακέναι*. Acts iii. 13, *κρίναντος ἐκείνου ἀπολύειν*. xv. 11, *πιστεύομεν σωθῆναι*. Heb. xi. 25, *ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ*. See also Luke xxiii. 8, Rom. xv. 24, 1 Cor. xvi. 7, 2 Cor. v. 11, Phil. ii. 19, 23, 1 John ii. 6. So after *κινδυνεύειν*, and verbs of *fearing*; as in Matt. ii. 22, *ἐφοβήθη ἐκεῖ ἀπελθεῖν*. Acts xix. 27, *τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν*. Compare Luke ix. 45, Acts xix. 40. Of the more usual construction of verbs of *fearing*, see § 56. 2. *Obs.* 5.

2. If the second verb has a subject of its own, this is either put in the accusative, or the clause is formed by the conjunction *ὅτι*. Thus with an accusative in Acts xvi. 15, *κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι*. Rom. xv. 8, *λέγων δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι τῆς περιτομῆς*. 1 Cor. vii. 26, *νομίζω οὖν τοῦτο καλὸν ἐπάρχειν*. Add Luke ii. 44, Acts vii. 25, xiv. 19, xxi. 4, 21, Phil. iii. 8. With *ὅτι*, in Matt. ix. 18, *λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν*. Luke xxiv. 21, *ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν κ. τ. λ.* Acts ix. 26, *μὴ πιστεύοντες ὅτι ἐστὶ μαθητής*. Add Mark vi. 14, Acts xxiv. 26, Rom. vi. 8, 1 John v. 2.

Obs. 1. After verbs which contain a negation the particle *μὴ* is frequently added to this infinitive; as in Luke xx. 27, *οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι*. xxii. 34, *τῇ ἀπαρνήσει μὴ εἰδέναι με*.¹

3. If the *subject* of the *infin.* is the same with the *subject* of the preceding *finite verb*, it is usually omitted with the *infinitive*; and being understood to be in the *nominative*, the adjectives and participles dependent upon it are put in that case. Thus in Rom. i. 22, *φάσκοντες εἶναι σοφοί*. xv. 24, *ἐλπίζω διαπορεύόμενος θεάσασθαι ὑμᾶς*. 2 Cor. x. 2, *δέομαι τὸ μὴ παρὼν θάρρησαι*. 2 Pet. iii. 14, *σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι εὐρεθῆναι*.

Obs. 2. For the sake of emphasis, the subject is sometimes repeated in the accusative; as in Phil. iii. 13, *ἐγὼ ἑμαυτὸν οὐ λογίζομαι πατιληφέναι*. So in Xen. Cyr. v. 1. 20, *νομίζοιμι γὰρ ἑμαυτὸν ἰσκέιναι* κ. τ. λ. Compare Xen. Anab. vii. 1. 30, Mem. ii. 6. 35, Diod. Sic. i. 50, Anacr. Od. xlv. 8, Philostr. Apoll. i. 12.

¹ Alt, Gram. N. T. § 67. b. Lobeck ad Phryn. p. 753.

4. On the other hand, if the subject is the same with the object of the preceding clause, all defining adjectives, &c., should be in the case of the words to which they refer.

Obs. 3. Still, especially where emphasis is intended, the accusative is often found with the infinitive. Thus in Matt. xviii. 8, *καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζῶν χλωδὸν ἢ πολλὸν κ. τ. λ.* Acts xxv. 27, *ἄλογον γάρ μοι δοκεῖ, πείποντα δίσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημῶναι.*

5. Again, if the *Infin.* has a different subject from that in the preceding clause, it is put, together with its definitions, regularly in the *accusative*. To the instances which have been already given may be added Luke xxiv. 23, *οἱ λέγουσιν αὐτὸν ζῆν.* Acts ii. 24, *οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.* Add Acts xxvi. 26, 1 Cor. vii. 10, 2 Pet. i. 15.

Obs. 4. If the leading verb govern any other case than the accusative, the usual construction is not necessarily preserved. For instance, the accusative does not accompany the infinitive in 2 Pet. ii. 21, *κρίττον ἢ αὐτοῖς μὴ ἐπιγνωσκίναί τὴν ἑδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι κ. τ. λ.* Here *αὐτοῖς* and *ἐπιγνοῦστας* would be regular. Lastly, *συμβαίνει* and other impersonals are often found with an accusative and infinitive in classical writers; and so we have in Acts xxi. 35, *ἐνίβη βασιλεύσεται αὐτόν.* Thus *ἐγένετο* in its impersonal sense, *it happened, it came to pass*, is very frequently so constructed, especially in the Acts. See Mark ii. 23, Acts iv. 5, ix. 3, 32, 37, 43, xi. 26, xiv. 1, xv. 16, xix. 1, xxi. 1, 5, xxii. 6, 17, xxvii. 44, xxviii. 8, 17, *et alibi*. This usage, which has been regarded as a Hebraism, is also common in the LXX and Josephus. Compare Gen. xlii. 38, 2 Macc. iii. 2, iv. 30, Joseph. Ant. vii. 14. 7, and elsewhere; and also, among the Greeks, Diod. Sic. i. 50, iii. 22, 39, Theogn. v. 639.¹

6. The subject is sometimes wanting in dependent propositions, and construed, by *attraction*, in another case with the verb of the preceding proposition. This especially, though not exclusively, happens with verbs of *knowing, seeing, &c.*, followed by *ἵνα, ὅτι, πῶς, πόθεν, τις, &c.* Thus Matt. xxv. 24, *ἔγνων σε, ὅτι σκληρὸς εἶ ἀνθρώπος.* Mark i. 24, Luke iv. 34, *οἶδά σε, τίς εἶ.* John v. 42, *ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.* 1 Cor. xvi. 15, *οἶδατε τὴν οἰκίαν Στεφανῶ, ὅτι ἐστὶν κ. τ. λ.* See also Mark xi. 32, Luke xiii. 27, xix. 3, John iv. 35, vii. 27, viii. 54, ix. 19, xi. 31, Acts iii. 10, Rev. xvii. 8. The same idiom is also common in Latin. Thus Ter. Eun. v. 8. 5, *Scin' me, in quibus sim gaudiis?* Adelph. v. 4. 20, *Illum optant, ut vivat.*²

Obs. 5. In some cases the place of the transposed subject is supplied by a pronoun

¹ Winer, § 45, 1. 2. Alt, Gram. N. T. § 68. Poppo ad Xen. Cyr. 1. 4. 4. Stallbaum ad Plat. Symp. 3.

² Kuster ad Arist. Plut. 55. Valcknaer ad Eur. Phœn. p. 355.

in the second clause; as in Acts ix. 20, *ἐκήρυξε τὸν Ἰησοῦν, ὅτι αὐτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ*. If the verb in the first member be in the passive voice, the nominative case is retained. Thus 1 Cor. xv. 12, *Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται*. The case is somewhat different, when the latter clause contains an explanation, as it were, of what is implied in the former. So 2 Cor. xiii. 5, *ἢ οὐκ ἐπιγινώσκουσι ἑαυτοὺς, ὅτι Χριστὸς ἐν ὑμῖν ἐστιν*; 2 Thess. ii. 4, *ἀποδείκνυστα ἑαυτὸν, ὅτι ἐστὶ Θεός*.¹

Obs. 6. There are a few passages of the New Testament in which the *Inf.* is understood to be put for the *Imperative*. The older Grammarians in such cases supply *δὲ* or *μὲνυσθαι*. Sometimes the imperative and infinitive are combined, and as the usage is by no means uncommon, especially in the Greek poets, there seems to be no valid reason for assigning other interpretations, which are equally harsh and unnecessary. Thus in Luke ix. 3, *μηδὲν αἵρετε εἰς τὴν ἰδὸν, μήτις ἀνὰ δύο χίτους ἔχουσιν*. (Some would supply *ἔστω*.) Rom. xii. 15, *χαίρειν μὲντὰ χαίρόντων, καὶ ἀλλὰ μὲντὰ κλαίωντων*. Here also several imperatives precede and follow, and the clause is supposed to be a proverb quoted *ad literam*. Again, Phil. iii. 16, *τῷ αὐτῷ στοιχῶ κατόν*, where it is proposed to refer *στοιχῶν* to *φρονῶμεν* in the preceding verse. The case is clearly different in such passages as Matt. v. 39, *λίγων ὑμῶν μὴ ἀντιστῆναι τῷ πονηρῷ*. In Rev. x. 9, many manuscripts read *δὲς* for *δοῦναι*. On the other hand, *παρενίγκουσιν* in Luke xxii. 42, which some take in a *precative* sense, depends upon *βούλει*, and the conclusion is *καλῶς ἔχουσιν* understood. Such passages as 2 Cor. ix. 10, 1 Thess. iii. 11, 12, 2 Thess. ii. 17, iii. 5, 1 Pet. v. 10, are nothing to the purpose; for the verbs are all optatives. See § 53. 1.²

Obs. 7. Some *finite* verbs, as *φιλεῖν*, *ἰσθίειν*, *προσθίναί*, &c., when followed by an *infinitive*, may sometimes, but not always, be rendered by an *adverb*. Thus in Luke xx. 11, 12, *προσθίτεο πίμπαι*, which is in the parallel places of Matt. xxi. 36, Mark xii. 4, *πάλιν ἔπιμψαι*. The same idea is expressed by the participle in Luke xix. 11, *προσθίεις ἵπτι*. So Gen. xxxviii. 5, LXX, *προσθῖσα ἔτι ἵτικιν υἱόν*. Again in Matt. vi. 5, *φιλοῦσι προσεύχασθαι*. John viii. 44, *τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θίλειται πῶν*. See also Matt. xxiii. 6, 7, Mark xii. 38, Luke xx. 46, John vi. 21, Acts xii. 3; and compare Gen. iv. 2, LXX, Ælian V. H. xiv. 37. Perhaps also Mark xiv. 8, *ἐνέλαβεν μυρίσαι μου τὸ σῶμα*, *she has anointed by anticipation*. To the same head, but less appropriately, have been referred 1 Thess. ii. 2, *ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι*, *we have been emboldened to speak*, not *we spoke boldly*. Tit. iii. 12, *ἐσπῆσαν ἰλθῆναι*, *hasten to come*, not *come quickly*. Nor is it quite clear that *φιλεῖν* in Matt. vi. 5, is adequately rendered by the adverb *gladly*.³

Obs. 8. It is by no means necessary that the tense of the *Infinitive* should correspond with that of the principal verb; but the usual distinction prevails in this, as in the other moods. In expressing an action *frequently repeated*, or *continued* in itself or its consequences to the present time, the *present* of the *Infinitive* is employed, whatever be the tense or import of the preceding verb; whereas in the narration of *past* events, in speaking of what is *transient* or *momentary*, or of *future* actions which are considered as *certainly impending*, the *aorist* is used. Examples of the *present* are Matt. vi. 24, *οὐ δύνασθαι Θεῷ δουλεῖν καὶ μαμμωνῇ*. John vii. 17, *ἰάν τις θίλῃ τὸ δόγμα αὐτοῦ ποιῖν*. ix. 4, *ἐμὰ δι' ἐργάζεσθαι, ὥς ἡμέρα ἐστίν*. See also Mark ii. 19, iv. 32, Luke xvi. 13, *et alibi*. With reference to *past* actions, the *aorist* occurs in Mark ii. 4, *μὴ δυνάμενοι προσεγγίσειν αὐτῷ διὰ τὸν ὄχλον, ἀπιστίγασαν τὴν σιγήν*. v. 3, *οὐδὲν ἠδύνατο αὐτὸν δεῖσαι*. So Luke xviii. 13, xxiv. 46, John vi. 21, 1 Thess. ii. 18, and

¹ Alt, Gram. N. T. § 86. 1. Notes 1. 2.

² Winer, § 47, 7. Alt, § 71. Georg. Hierocrit. i. 58. Bos, Ellips. p. 597. Hermann ad Viger. p. 745. Kuinoel on Luke xxii. 42. Ast ad Plat. Polit. p. 522.

³ Winer, § 58, 4. Wetstein on Matt. vi. 5. Kuinoel on John vi. 21. Passow. Lex. in vv. *φιλεῖν* and *ἰσθίειν*.

elsewhere. Of *transient* events in Matt. xix. 3, *εἴξεισθιν ἀνθρώπων ἀπολύσαι τὴν γυναῖκα αὐτοῦ*, with reference to the *act of divorce*. Mark xiv. 7, *ἔταν θίλῃται, δύνασθαι αὐτοὺς εὖ ποιῆσαι*. Add Mark ii. 27, xiv. 31, John iii. 4, ix. 27, xi. 37, xii. 21, Acts iv. 16, 2 Cor. x. 12, Eph. iii. 18, 1 Thess. ii. 8, Rev. ii. 21. Of *future* actions, chiefly after verbs of *commanding, thinking, hoping*, and the like, in Matt. xii. 38, *θίλομαι ἀπὸ σοῦ σημεῖον ἰδεῖν*. Mark xiv. 11, *ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι*. Acts x. 48, *προσίσταξιν αὐτοὺς βαπτισθῆναι*. So Luke vi. 34, Acts ii. 30, iii. 18, vii. 5, Rom. xv. 24, 1 Cor. xvi. 7, Phil. ii. 19, 1 Tim. iii. 14. Hence the *aorist* after *ἵτομος* in Acts xxi. 13, 2 Cor. x. 6, xii. 14, 1 Pet. i. 5, iv. 5. Compare Dion. Hal. viii. 17, Joseph. Ant. vi. 9, 2, xii. 4. 2. These niceties, however, are by no means universally observed. Thus the *present* indicates a *transitory* act, Matt. iii. 23, *ὥς δύναται Σατανᾶς Σατανᾶν ἰκβάλλειν*; See also John xvi. 19, 1 Cor. vii. 36, Phil. i. 17. On the other hand, the *aorist* denotes a *permanent* act in Luke xix. 5, *ἐμίμρον ἐν τῷ ἔργῳ σου δι' ἡμῶν μῖναι*. Compare Matt. v. 14, Luke xiv. 28, xvii. 25, xx. 22, John v. 44. At the same time be it observed, that in all these passages the action may have been referred in the writer's mind to some particular point, with reference to which it may be considered as complete. Both the *pres.* and *aor.* are sometimes combined; as in Matt. v. 13, *ὡς οὖν ἰσχύει ἔτι, εἰ μὴ βληθῇται ἔξω, καὶ καταπαυῆσθαι*. And here at least the two senses are distinctly preserved. The *future infin.* has its proper import in Heb. iii. 18, *τίσι δὲ ὅμοιοι μὴ ἐισέλθουσιν*; Also the *perfect* in Acts xvi. 27, *νομίζων ἐκπιφυγῆναι τοὺς δεσμίους*, that they had escaped effectually and permanently. See also Acts xxvi. 32, xxvii. 9, 13, Rom. xv. 8, 2 Pet. ii. 21.¹

§ 59.—Construction with the Pronoun Relative.

(BUTTM. § 143.)

1. Before proceeding to the *participle*, it is right to advert to the syntax of the *Relative*, of which the construction with the *part.* is but an abbreviation; and it may be observed that the *Attraction*, by which a relative is placed in the case of its *antecedent* instead of that required by the *verb* following, may be said to be the usual construction of the New Testament. Thus Matt. xviii. 19, *περὶ πάντος πράγματος, οὗ ἐὰν αἰτήσωνται*. Luke ii. 20, *ἐπὶ πᾶσιν, οἷς ἤκουσαν καὶ εἶδον*. John ii. 22, *ἐπίστευσαν τῷ λόγῳ, ὃ εἶπεν*. Tit. iii. 6, *πνεύματος ἁγίου, οὗ ἐξέχρεον*. James ii. 5, *κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο*. Add Mark xiv. 72, Luke v. 9, John xv. 20, xxi. 10, Acts ii. 22, iii. 21, 25, vii. 17, 45, x. 39, xvii. 31, xxii. 10, Eph. i. 8, James ii. 5, 1 Pet. iv. 11, Jude 15, Rev. xviii. 6.

Obs. 1. The usage is more rare in Matthew and Mark, and there are also other exceptions; as in Heb. viii. 2, *τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος*. Various readings also occur in Mark xiii. 19, John iv. 5, xvii. 11, Acts vii. 17, Tit. iii. 5. The syntax is peculiarly remarkable, where a verb of cognate signification with the preceding noun follows; as in 2 Cor. i. 4, *διὰ τῆς παρακλήσεως, ἧς παρακαλούμεθα*. Eph. ii. 5, *ἀγάπην, ἣν ἠγάπησιν ἡμεῖς*. iv. 1, *τῆς κλήσεως, ἧς ἐκλήθητι*.

¹ Winer, § 45, 8. Alt, § 72. Lobeck ad Phryn., pp. 745, sqq.

Obs. 2. If the *antecedent* be a *demonstrative* pronoun, it is generally omitted, and the relative takes its case; as in Mark xv. 12, τί οὖν θίλειται ποιῆσαι ἐν λίγῃ βασιλείᾳ τῶν Ἰουδαίων; Luke ix. 36, εὐδὲν ἀπήγγελλας εὐδὲν, ὃν ἠμεῖς κηρύσσομεν. John vi. 29, ἵνα πιστεύσῃς εἰς ἐν ἀπίστῳ ἰσχυρῶς. Rom. vi. 21, ἰθ' αἷς τῶν ἱπαισχύνουσιν. Add Luke v. 25, John xvii. 9, Acts viii. 24, xxi. 24, xxvi. 16, Rom. xiv. 22, xv. 18, 1 Cor. vii. 1, x. 29, 2 Cor. ii. 3, v. 10, xii. 17, Eph. iii. 20, Heb. v. 8. Sometimes, but rarely, the demonstrative pronoun is simply omitted; as in John xiii. 29, ἀγώμενος ἐν χρίστῳ ἰσχυρῶς. So Xen. Cyr. vi. 2. 1, ἀπήγγελλας ἐν ἰσχυρῶς. Compare also Col. ii. 10. Both constructions are found in Rom. x. 14, πῶς οὖν ἱπικαλίσσονται εἰς ἐν οὐκ ἰσχύουσιν; πῶς δὲ πιστεύουσιν οὐ οὐκ ἠκούσαν; A like omission occurs also in the case of relative adverbs. Thus in Matt. xxv. 24, συνάγωμα ἔστιν οὐ διεκρίσθαι, for ἰσχυρῶς ἔστιν. Mark v. 40, εἰσπεριέσθαι ἵππου ἢ τὸ παῖδον. So John xi. 32, xx. 19.¹

2. On the other hand, the *relative* being put in the case required by the *verb*, the *substantive* is put in the same case, either *before* or *after* it. Thus, *before* it, in Matt. xxi. 42, Luke xx. 17, 1 Pet. ii. 7, λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. Luke xii. 48, πάντι δὲ, ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ. 1 Cor. x. 16, τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν; So Hippocr. Morb. iv. 11, τὰς πηγὰς, αἷς ὠνόμασα, αὗται τῷ σώματι κ. τ. λ. Terent. Eun. iv. 3. 11, *Eunuchum, quem dedisti nobis, quas turbas dedit?*

Obs. 3. Here also should probably be referred Luke i. 72, μενησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρπον ἐν αἵματι κ. τ. λ., unless *κατὰ* be understood before *ἔρχον*.²

3. It is generally, when the clause with the relative precedes, containing the principal thought, that the antecedent is put in the same case *after* it. Thus Mark vi. 16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἔστιν. Rom. vi. 17, ὑπηκούσατε εἰς ὃν παρεδοθήτε τύπον διδασχῆς. Philem. 10, παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δέσμοις μου, Ὁνήσιμον. So, in Latin, Cic. Tusc. i. 18. 41, *Quam quisque novit artem, in hac se exercet.*

Obs. 4. Some place here Acts xxi. 16; but see above, § 45. 8. There are some examples, in which the *relative* precedes, where the case remains the same as it would have been according to the regular grammatical construction. Thus in Matt. vii. 2, ἐν ᾧ μέτρα μετρεῖτε, ἀντιμετρηθήσεσθε ὑμῖν. xxiv. 44, ἥ ἔρχεται οὐ δεκνύτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Obs. 5. Clauses, which should be connected by means of a *relative*, are sometimes blended, by its omission, into an independent proposition. Thus in 1 John iii. 11, ἀγαπᾶμεν ἀλλήλους· οὐ καὶ οὕτως Κάιν ἐκ τοῦ πονηροῦ ἦν, i. e. καὶ οὕτως Κάιν, ὅς ἐκ τοῦ πονηροῦ

Winer, § 23. 2, and 24. 1. Alt, § 41. 3, and 42. 1. Hermann ad Viger. p. 891.

² Winer, § 24. 2. Alt, Gram. N. T. 2. §§ 30, 3. 42, 2. Georg. Hierocrit. i. 3. 22. Kuinoel ad Luc. i. 72.

¹ *υ, ισολοι.* So, in Latin, Virg. *Æn.* i. 18, *Urbs antiqua fuit; Tyrii tenuère coloni.* And v. 534, *Est locus; Hesperiam Graii cognomine dicunt.* Somewhat similar is Rev. i. 5, τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἰστίῃσιν ἡμᾶς βασιλεῖς, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. More properly, however, this is an example of *anacoluthon*. See § 69. ii. 4.¹

4. When another noun is added by way of explanation, the *relative* sometimes agrees with that which *precedes*; as in 1 Cor. iv. 17, Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητόν. Eph. i. 22, τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ. Col. i. 24, τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία. iii. 14, τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. (Some manuscripts here read *ὃς*, and others *ῥ*.) More generally, however, the concord is with the *subsequent* noun; as in Mark xv. 16, τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον. Eph. iii. 13, ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Add Gal. iii. 16, Eph. i. 14, vi. 17, Col. i. 27, 1 Tim. iii. 15. So also in Phil. i. 28, where *ἥτις* refers to the *constancy* of the Philippians, referred to in the preceding context.

Obs. 6. Sometimes also the *neuter pronoun* *ὃ* is used with reference neither to the *antecedent* nor *subsequent* noun, but to the word *ῥῆμα* understood; as in Mark xv. 22, φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθιμενηνόμενον, Κρανίου τόπος. So John i. 39, 42, 43, Heb. vii. 3.² Frequently also the oblique cases are used with prepositions in the place of adverbs or conjunctions; the noun, which would have been attracted into the case of the relative, being omitted. Thus we have in Matt. i. 25, ὡς οὐ, *scil.* χρόνου, *until*. Luke i. 20, *et passim*, ἐν³ ᾧ, *because*. vii. 45, ἀφ' ἧς, *scil.* ἡρας, *since*. xii. 1, ἐν ᾧς, *scil.* χρόνους, *meanwhile*; *et alia hujuscemodi*.⁴

Obs. 7. St. Paul frequently connects two or more sentences together by means of *relatives*, both when they refer to *different* antecedents, and when the *same* subject is continued throughout. As instances, in which *different* subjects are thus connected, see Eph. iii. 11, 12, Col. i. 4, 29. An accumulation of relatives, belonging to the *same* subject, is found in Eph. i. 3-14, ii. 21, 22, Col. i. 13-15. Compare also 1 Pet. i. 3-12.⁴

Obs. 8. There is a transposition of the relative in Acts i. 2, ἰντυλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὗς ἐξελίξατο. This structure was evidently designed to mark the connexion of διὰ πνεύματος ἁγίου with ἰντυλάμενος, not with ἐξελίξατο. No such transposition, as some have supposed, exists in John ix. 40, Acts iii. 24.⁵

Obs. 9. With reference to *definite* persons or things, the *relative* is followed by an *indicative*; as in 1 Thess. i. 9, αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὅσους ἴσασιν ἰχνοῦντες πρὸς ὑμᾶς. See also above, § 51, 4. If the person or thing be *indefinite*, the *opt.* or *conj.* may be employed; the former without *ἐν*, in speaking of *past* time, and the latter with *ἐν*, when something is affirmed of *present* or *future* time. The New Testament usage fails with respect to the *optative*; nor is the rule strictly observed

¹ Alt, Gram. N. T. § 42, 5.

² Winer, § 24, 5, *Obs.* 1. Alt, Gram. N. T. § 42, 3. Hermann ad Vig. p. 708. Herndorf ad Plat. Phædr. p. 279.

³ Winer, § 24, 3, *Obs.* 3. Alt, Gram. N. T. § 42, 4, 7.

⁴ Winer, § 24, 3, *Obs.* 2. Alt, § 42, 6.

⁵ Alt, Gram. N. T. § 42, 8. See also Kuinoel on Acts i. 2.

with respect to the *conjunctive*, more particularly with respect to the omission or insertion of the particle *ἄν*. Examples are, Matt. viii. 20, οὐχ ἔχει τοῦ τὴν κεφαλὴν κλίνει. x. 11, εἰς ἣν δ' ἂν πόλιν εἰσέλθῃσι, κ. τ. λ. xxi. 22, πάντας, ὅσα ἂν αἰτήσῃσι ἐν τῇ πρεσβυτῇ πιστεύοντες, λήψουσιν. Mark xiv. 9, ὅπου ἂν κρουχθῇ τὸ εὐαγγέλιον τῶτα, κ. τ. λ. Acts ii. 39, ὅσους ἂν προσκαλέσῃται Κύριος. viii. 19, ὃ ἰδὼν ἐπιδῶ τὰς χεῖρας. Compare Matt. vi. 25, x. 19, Mark vi. 36, ix. 18, Luke xii. 11, Rom. viii. 26, x. 13, xvi. 2, James iv. 4. After a *præterite*, but still in a *future* sense, in Acts iv. 21, ἀπίλυσαν αὐτούς, μηδὲν εὐρίσκοντες, τὸ πῶς κολάσωνται αὐτούς. See also Mark iii. 6, Luke xix. 48.¹ That the *future* is here also used for the *conjunctive*, see above, § 51. 2.

§ 60.—Construction with the Participle. (BUTTM. § 144.)

1. The *participle* indicates a state of *being*, and its case is determined by its relation to the *agent* or *object* of the verb. If the *agent* of the verb is the subject of the *part.*, the latter is of course in the *Nom.* case; as in Acts xvi. 34, ἀναγαγὼν αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν. But if it refers to the *object* of the verb, the *part.* agrees with it in gender, number, and case. Although the usage of the *part.* would in general give a sense altogether distinct from that of the *infinitive*, still after many verbs, of which the object might be designated by an *inf.*, and which in Latin take the accusative with the *inf.*, a *part.* is used.

2. With reference to a subject preceding, a *participle* may exhibit a variety of subsisting relations, which may generally be expressed by *conjunctions*. For example,

1. As a *definition of time*, it may be rendered by *when*, *while*, &c. Thus in Acts v. 4, οὐχὶ μένον, σοὶ ἔμμενε; *while it remained*, &c. 1 Thess. iii. 1, διὸ, μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, *when I could no longer control my anxiety*. So again in v. 5.

Obs. 1. Very frequently a *finite* verb is used in such cases instead of a *part.*, and connected with the principal action by *καί*. So Matt. xvii. 20, ἱεῖται τῷ ἔρει τούτῳ, Μισάβηθι ἐντιῦθιν ἐκίψ' καὶ μεταβήσεται. xviii. 21, ποσάκις ἁμαρτήσαι εἰς ἡμὶ ὁ ἀδελφὸς μου, καὶ ἄψω αὐτῷ; For λυγόντων ὑμῶν, and ἀμαρτήσαντι ἀδελφῷ.

2. In assigning a *cause*, it may be resolved into *since*, *because*, with a *finite* verb. Thus in Acts iv. 21, οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ, πῶς κολάσωνται αὐτούς, *when they had threatened*, and, *because they found nothing*; Col. i. 3, εὐχαριστοῦμεν

¹ Winer, § 42, 4. Alt, § 65. Hermann ad Viger. pp. 901, sqq.

τῷ Θεῷ, ἀκούσαντες τὴν πίστιν ὑμῶν, *because we have heard, &c.*

3. In *restrictions*, for *although*: as in John xii. 37, τοσαῦτα δὲ αὐτοῦ σημεία πέποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν, *although he had done, &c.* 1 Cor. ix. 19, ἐλεύθερος ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα. Add John xxi. 11, 1 Tim. i. 7, Philem. 8, James iii. 4, 1 Pet. ii. 19; and compare Lucian. D. M. xxvi. 1, Philost. Apoll. ii. 25.

Obs. 2. In this case, the participle is sometimes accompanied by καὶ or καίπερ. Thus in Luke xviii. 7, ὁ δὲ Θεὸς οὐ μὴ ποιήσει ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *though he tinger*: Heb. v. 8, καίπερ ὢν υἱός, ἱμαθὶν ἀφ' ὧν ἵσταται τὴν ὑπακοήν. So Rom. vii. 3, Phil. iii. 4, Heb. vii. 5, 2 Pet. i. 12; *et alibi*. Compare Diod. Sic. iii. 7, xvii. 39.

4. In expressing a condition, *if*: as in 1 Tim. iii. 10, διακονεῖτωσαν, ἀνέγκλητοι ὄντες, *provided they are blameless*: vi. 8, ἔχοντες διατροφάς καὶ σκεπάσματα, τοῦτοις ἀρκεσθήσομεθα. So also 1 Tim. iv. 4, 2 Pet. i. 4, 8, *et alibi*.¹

5. In expressing a *mean*; as in Rom. vii. 8, ἀφορμὴν λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. So again in v. 8.

3. A *future* participle is used after verbs of *motion* to express the object of the verb; as in Acts viii. 27, ὃς ἐληλυθεῖ προσκυνήσων εἰς Ἱερουσαλήμ.

Obs. 3. If the action of the participle and the verb are contemporary, the *present* participle is used. Thus in Acts xv. 27, ἀπιστάλαμιν Ἰουδαὶν καὶ Σίλαν ἀπαγγέλλοντας τὰ αὐτά. (A single MS. has ἀπαγγελοῦντας.) Rom. xv. 25, νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις.

Obs. 4. Instead of the *part.*, καὶ and a finite verb is often used; as in John i. 47, ἔρχου καὶ ἴδε. xiv. 3, ἔρχομαι, καὶ παραλήφομαι ὑμᾶς εἰς ἑμαυτόν.

Obs. 5. When a matter is represented merely as the *opinion* or *assertion* of the person making the allegation, the *participle* is frequently preceded by the particle *ὡς*. Thus in Luke xvi. 1, αὐτὸς διβλήθη αὐτῷ, ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. xxiii. 14, προσηνέγκατί μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστέφοντα τὸν λαόν. Also when a motive is alleged for any thing done with reference to another; as in 1 Pet. ii. 13, ὑποτάγῃτε βασιλεῦ, ὡς ὑπερίχοντι ἡγούμενῳ ὡς δὲ αὐτοῦ τιμωμένοις κ. τ. λ. Sometimes the participle ὢν is omitted; as in Acts xvii. 22, διωδαιμονιστίους ὑμᾶς θιωρῶ, *scil.* ὄντας, 1 Pet. ii. 12, καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, *scil.* ὄντων. Examples of this usage are not very frequent in the New Testament.

4. Some verbs govern a *part.* either in the *nom.* or some

¹ Winer, § 46, 9. Alt, § 73, 7. Schæfer. Melet. crit. . 57.

case, which is to be expressed by the conjunction *that*, or by *to, for, of, &c.* Such are,

1. Verbs of sense; *to hear, to see, &c.* Thus in Matt. viii. 14, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. Mark xvi. 5, εἶδον νεανίσκον καθήμενον. Luke iv. 23, ὅσα ἠκούσαμεν γεγόμενα. So Acts vii. 12, Rev. v. 11; and with the genitive in Acts ii. 11, ἀκούομεν λαλοῦντων αὐτῶν. Sometimes ἀκούειν is followed by ὅτι, as in Matt. iv. 12, ἀκούσας ὅτι Ἰωάννης παρεδόθη. See also Gal. i. 18, *et scripsit*.
 2. Verbs signifying *to know*: Luke viii. 46, ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. Acts xxiv. 10, ἐκ πολλῶν ἐτύθη ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος. Also with ὅτι, as in Mark ii. 8, ἐπιγινούς ὅτι οὕτως διαλογίζονται. Heb. xii. 17, ἵστε γὰρ ὅτι ἀπεδοκιμάσθη.

Obs. 6. The verb *μανθάνειν* has been supposed to be thus constructed in 1 Tim. v. 13, ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιεχόμεναι τὰς οἰκίας, *being idle they learn to go about from house to house*. But, in this construction, *μανθάνειν* always signifies *to perceive*; as in Herod. i. 3, Lucian. D. D. xvi. 2. When it signifies *to learn*, it is followed by an *infinitive*, as in v. 4, of this same chapter. Hence the meaning is, *going about from house to house they learn to be idle*; *ἵνα* being understood: and this seems to accord most fitly with the ensuing clause. So Xen. Anab. iii. 2. 25, μάθωμεν ἀργαὶ ζῆν.

3. Verbs also which signify *to observe, to find, &c.* are, in like manner, constructed with a *participle*. Thus in Matt. i. 18, εὗρεθῇ ἐν γαστρὶ ἔχουσα. Mark vii. 30, εὗρε τὸ δαιμόνιον ἐξεληλυθός. Compare Luke. xvii. 18, John xi. 17.

Obs. 7. Verbs which signify *to remember*, take ὅτι or ὡς. So Matt. v. 23, ὡς μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ. Luke xxiv. 6, μνήσθητε, ὡς ἐλάλησεν ἡμεῖς.

Obs. 8. After the above verbs, instead of the participle, the infinitive is sometimes found; as in Luke iv. 41, ἥδισαν τὸν Χριστὸν αὐτὸν εἶναι. 1 Cor. xi. 18, ἀκούω ἵνα σχίσματα ἐν ὑμῖν ὑπάρχιν. Heb. xi. 3, νοοῦμαι κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

4. Many *neuter* verbs also, signifying *to persevere, to desist, &c.*, are constructed with a *participle*. Thus in Matt. xi. 1, ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα. Luke vii. 45, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Acts v. 42, οὐκ ἐπαύοντο διδάσκοντες. xii. 16, ἐπέμενε κρούσθ. 2 Thess. iii. 13, μὴ ἐκκακήσητε καλοποιούντες. Add Acts vi. 13, xxi. 32; and compare Rev. iv. 8.

Obs. 9. The part. ὢν is omitted after an adjective in Acts xxvii. 33, ἄσπετος (ὢν) διατιλίτῃ, μηδὲν προσλαβόμενοι.

Obs. 10. The verb *ἄρχισθαι*, which in the Greek writers often takes the participle, is always in the New Testament followed by the *infinitive*.

Obs. 11. In many cases the governing verb may be expressed by an adverb in English; as in Matt. xvii. 25, *πρόφθασιν αὐτὸν λίγων*, *first addressed him*: Heb. xiii. 2, *ἡλαδόν τινες ξενίσαντες ἀγγέλους*, *have entertained angels unawares*.

Obs. 12. To this class belongs *καλῶς ποιεῖν*, which is followed by a participle in Acts x. 33, *ὃν καλῶς ἐποίησας παραγινόμενος*, *you have done well to come*. Compare Phil. iv. 14, 2 Pet. i. 19, 3 John 6. Also many verbs which express an emotion of the mind; as *joy, fear, gratitude*, &c. Thus in Acts xvi. 34, *ἡγαλλιάσατο πανταπαιστυκῶς τῷ Θεῷ*. 1 Cor. xiv. 18, *εὐχαριστῶ τῷ Θεῷ μου, γλώσσῃς λαλῶν*. 2 Pet. ii. 10, *δοξᾶς οὐ τρέμουντι βλασφημοῦντες*. Elsewhere with *ὅτι*, as in Luke x. 20, *μὴ χαίρειτε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσονται*.¹

5. Various circumstances, either *preparatory, accessory, or collateral* to the principal action, may be expressed by a participle; and in the New Testament, the following observations may deserve attention.

Obs. 13. Several *participles* are frequently used in one proposition, without the intervention of a *copula*; as in Matt. xxviii. 2, *ἄγγελος καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπικύλιωσεν τὸν λίθον*. Luke ix. 16, *λαβὼν δὲ τοὺς πάντας ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλίσψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτούς*. Add Mark i. 41, viii. 6, Luke v. 12, 19, xvi. 23, xxiii. 48, Acts v. 5, xxi. 2, xxv. 6. Compare Xen. Ephes. iii. 5, Plat. Rep. ii. p. 366. A, Gorg. p. 471. B, Strab. iii. 165, Polyæn. v. 33. 4, Lucian. Asin. 18, Alex. 19, Alciph. iii. 43. Sometimes one or more *participles* are *before* the leading verb, and others *after it*; as in Mark vi. 2, *πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λίγοντες, κ. τ. λ.* Luke iv. 35, *ρίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν*. Add Luke x. 30, Acts xiv. 19, Heb. xii. 1, 2; and compare Lucian. Philops. 24, Peregr. 25. It should seem that the omission or insertion of the *copula* indicates respectively a somewhat closer or less immediate connexion with the action of the *finite* verb. See Mark v. 25—27.²

Obs. 14. A sentence is frequently carried forward by means of *participles*; more especially when the idea expressed by the *participles* is collateral with that expressed by the *verb*. At the same time, though *finite* verbs might have been employed throughout, the *participles* will generally support their appropriate character, or the places admit of another explanation. Thus in Rom. v. 10, *πολλῷ μᾶλλον καταλλαγίνεσθαι σωθήσεμεθα· οὐ μόνον δι, ἀλλὰ καὶ καυχώμενοι κ. τ. λ.* Here *καυχώμενοι* may either be connected with *καταλλαγίνεσθαι*, or the auxiliary *ἵσμεν* supplied (*Obs. 16*). So 2 Cor. vii. 5, *οὐδὲμίαν ἴσχηκιν ἄνισιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ Σλιβόμενοι*. Eph. v. 18, *πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς κ. τ. λ.* Here this and the succeeding *participles* depend upon *πληροῦσθε*. 2 Pet. ii. 1, *ψευδοδιδάσκαλοι, οἵτινες παρεσάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς διασώτην ἀρνούμενοι, ἐπαύοντες ἑαυτοὺς ταχὺν ἀπόλειαν*. St. Paul indeed constantly arranges *participle* after *participle* in this manner; for instances of which, see 2 Cor. iv. 7, 10, Eph. v. 19, 22, 1 Thess. ii. 14, 16, 2 Tim. i. 9, 10, Tit. ii. 12, 13. With respect to other passages, which have

¹ Winer, § 46, 1. Alt, Gram. N. T. § 73, 1. Glass. Phil. Sac. p. 358. Hermann ad Viger. p. 771.

² Winer, § 46, 3. Heindorf ad Plat. Protag. p. 562. Stallbaum ad Plat. Euthyphr. p. 27. Apol. p. 46. Bornemann ad Xen. Anab. iii. 1. 13. Buissonade ad Aristen. p. 237. Jacob ad Lucian Toxar. p. 43. Hermann ad Soph. Œd. C. p. 43.

been referred to this head, Mark xii. 5, seems to be *elliptical*; 2 Cor. v. 6, is an *anacoluthon*; in 2 Cor. iv. 13, ἔχοντες depends upon πιστεύομεν, from which it is separated by a parenthesis; 2 Cor. v. 12 is a case in point: in 2 Cor. viii. 3, it is not necessary to supply ἦσαν, but the construction is αὐθαίρετοι ἑαυτοὺς ἰδεσθαι; in 2 Cor. viii. 20, σιλλόμενοι refers to συνετίμωμαι; in Heb. vi. 8, ἐκφύεσσα is not put for ἐκφύει, but ἔστι must be supplied with ἀδίκιμος καὶ κατάρξας ἰγγύς; and in 2 Pet. iii. 5, συνεστῶσα is an epithet of γῆ.¹

Obs. 15. Frequently the verb and the participle might be interchanged without affecting the sense. Thus in Acts x. 33, καλῶς ἰποιήσας παραγενόμενος might have been παρεγένετο καλῶς ποῶν. In like manner the Apostle might have written in 1 Tim. i. 12, πιστὸν με ἠγήσαμένους, ἔδειτο εἰς διακονίαν.

Obs. 16. Participles, for the most part of the *present* tense, are frequently joined with a *verb substantive*, and employed as *finite* verbs. It may be that an idea of *continuance* is thus conveyed; though in all probability the idiom is nothing more than a simple circumlocution. Thus in Mark i. 4, ἰγένετο Ἰωάννης βαπτίζων. xiii. 25, οἱ ἀστέρες τοῦ οὐρανοῦ ἴσονται ἐκπίπτοντες, followed in the next clause by the *finite* verb σαλευθήσονται. xv. 43, αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ. Luke i. 21, * ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν. iv. 31, ἦν διδάσκων αὐτοὺς. xxiv. 32, εἰς τὴν καρδίαν ἡμῶν κηρύσσων ἦν ἡμῖν; Acts viii. 28, ἦν τε ὑποσσεύμενος, καὶ καθήμιμος ἐπὶ τοῦ ἔργου; αὐτοῦ, καὶ ἀνιγίνωσκε. Add Matt. vii. 29, xix. 22, Mark ii. 18, ix. 4, x. 22, xiv. 54, Luke i. 20, v. 19. Sometimes the *participle* is used alone, with the auxiliary verb understood; as in Acts xxiv. 5, εὐρόντες γὰρ τὸν ἄνδρα τοῦτον, scil. ἔσμεν. Rom. ix. 28, λόγος γὰρ συντίλων καὶ συντίμων, scil. ἔστί. 1 Pet. ii. 18, οἱ οἰκίται, ὑποτασσόμενοι τοῖς δισπότοις, scil. ἔστί. 2 Pet. i. 17, λαβὼν γὰρ παρὰ Θεοῦ τιμὴν, scil. ἦν. To this head, however, are not to be referred a variety of passages, in which the *verb substantive* is to be taken independently; such as Mark v. 5, ἐν ταῖς μονήμασι ἦν, κρούων, καὶ κατακόπτων ἑαυτὸν λίθους. Luke ii. 8, ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ, ἀγραυλοῦντες, καὶ φυλάσσοντες κ. τ. λ. vii. 8, ἰγὰ ἀνθρώπους εἰμι ὑπὸ ἰουδαίαν πασσόμενος. See also Mark x. 32, xiv. 4, 49, James i. 17; and compare Jerem. ii. 6, v. 5, 11. Neither is it necessary to supply the *verb substantive* in *proverbs*, *maxims*, and *citations*; as in 1 Cor. iii. 19, Heb. i. 7, 2 Pet. ii. 22. In Gal. iii. 5, τοῦτο ποιεῖ, not ἔστι, must be supplied.²

Obs. 17. The verb ἔχω forms a circumlocution by means of the participle in Luke xiv. 19, ἔρωτώ σε, ἔχει με παρατημένον. But the expression is usually regarded as a *Latinism*. Thus Mart. Epigr. ii. 80, Excusatum habeas me, rogo.

Obs. 18. Sometimes a *participle* stands in connexion with a *finite* tense of the same verb; probably with a view to emphasis: as in Matt. xiii. 14, βλέποντες βλέψιμι, καὶ οὐ μὴ ἴδωσι. Acts vii. 34, ἰδὼν ἰδόν. Heb. vi. 14, ἡ μὲν εὐλογῶν εὐλόγησε σε, καὶ πληθύνων πληθύνω σε. A like usage is found in the best Greek writers. See also Arrian. Ind. iv. 15, Lucian. D. M. iv. 3, xxviii. 1. Since, however, the above passages are exclusively Old Testament citations (Gen. xxii. 16, Exod. iii. 7, Isai. vi. 9), and the construction corresponds with the Hebrew infinitive absolute, it may probably be more accurately referred to that source. The LXX abounds with similar examples. See Gen. xviii. 18, xxvii. 28, xxxvii. 8, 10, xliii. 6, Judg. i. 28, iv. 9, vii. 19, xi. 25, xv. 16, Ruth ii. 16, 1 Sam. xiv. 28, 1 Macc. v. 40, et alibi.³

Obs. 19. It has already been seen that *participles*, when they have the *article*,

¹ Winer, § 46, 2. Alt, Gram. N. T. § 73, 6. Hermann ad Viger. p. 776. Bornemann ad Xen. Conviv. p. 146. Doederlin. ad Soph. CEd. C. p. 593.

² Winer, § 46, 8. Alt, § 73, 2. Ast ad Plat. Polit. p. 597. Boissonade ad Philostr. 660. et ad Nicet. p. 81.

³ Winer, § 46, 7. Alt, § 73, 3. Georg. Vind. 196. Lobeck ad Soph. Aj. p. 370.

are equivalent to *substantives* (§ 28. 4); and in this case it is to be observed that, like *substantives*, they may have a *gen.* dependent upon them: as in 1 Cor. vii. 35, τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν εὐμφορίαν λίγω. So Heb. xii. 10. In this acceptation they are also followed by the cases which their verbs govern. Thus in Gal. i. 23, ὁ δώκων ἡμᾶς ποιεῖ, *our former persecutor*. Compare Luke viii. 3, xxi. 4, John i. 33, Acts ix. 21, &c.¹

Obs. 20. When not employed as a substantive, the participle with the article is to be rendered by *is qui*; or, in English, *one who, those who*. Thus in Matt. xiv. 21, οἱ ἐσθιόντες, *those who had eaten*: James v. 11, μακαρίζομεν τοὺς ὑπομένοντας, *those who endure*: Rev. xv. 2, ἰδὼν τοῦς νικῶντας ἐκ τοῦ θηρίου, *those who had prevailed over the beast*.

Obs. 21. It will be remarked that, in the above examples, *participles* of the *present* tense are employed, for the most part, in a *præterite* signification; and it has been affirmed by many grammarians, that, in the New Testament and the LXX, the *present participle* is used indiscriminately, according to the Hebrew idiom, to express either a *past, present, or future* action. To a certain extent, this is unquestionably true; but the assertion is still to be received with considerable limitation. Frequently indeed the *present* is used in the sense of the *imperfect*, and connected with a *past* tense; but it is chiefly in *narrations*, and when something is represented to have taken place *cotemporaneously* with the action indicated by the principal verb. Thus in Acts vii. 26, ὁφθῇ αὐτοῖς μαχομένοις. xxv. 2, παρικάλουν αὐτὸν, αἰτούμενοι χάριν κατ' αὐτοῦ, κ. τ. λ. Heb. xi. 22, Ἰωσήφ τελευτῶν ἰμνημένοντι. 1 Pet. i. 10, περιεσσωτηρίας, ἐξεζητήσαν καὶ ἐξηρεύσαν προφῆται, ἱερυνῶντες, κ. τ. λ. Rev. xv. 1, ἰδὼν ἀγγέλου ἰστῶν ἔχοντας πλῆγας ἰστῶν. Add Matt. xiv. 21, Luke v. 18, Acts xviii. 15, xxi. 16, Heb. xi. 21, 22, *et alibi*. The *participle ὢν*, since *ἰμὶ* has no *perfect participle*, is particularly common in a *past* sense. So Luke xxiv. 44, John i. 18, 49, v. 13, ix. 25, xi. 31, xxi. 11, Acts vii. 2, xi. 1, xviii. 24, 2 Cor. viii. 9. For the *future* the *present* is used, when a *future* event is, from its *certainly* or *proximity*, mentally regarded as *present*, or when that which is newly commenced is to be *continued*. Such a case is Matt. xxvi. 28, τοῦτο τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυρόμενον, unless perhaps the allusion is to the *symbols* of bread and wine then actually present before them. Compare Luke xxii. 19, 1 Cor. xi. 24. A *future* sense is, however, distinctly marked in Acts xxi. 3, κατῆχθημεν εἰς τύρον ἐκείσε γὰρ ἦν τὸ πλεῖστον ἀποφασίζόμενοι τὸν γόμου. 2 Pet. iii. 11, τούτων οὖν πάντων λυομένων. In 2 Pet. ii. 4, the MSS. vary between *θηρουμένων* and *τισσηνημένων*. The *present participle* is employed in its proper acceptation in Rom. iv. 4, Gal. vi. 13, Eph. iv. 28, James iii. 6, v. 11, *et alibi*.

Obs. 22. Between the *aorist* and *perfect* there is the usual distinction, that the former denotes an act *complete* but *transient*; and the latter a *permanent result*. The difference is marked in Acts ix. 21, οὐχ οὗτος ἐστὶν ὁ παρεθῆσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τούτου, καὶ ὧδε εἰς τοῦτο ἠηλύθει, ἵνα διδόμενος αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Compare also John xix. 35, Acts xxii. 3, Rom. viii. 11, xvi. 22, Heb. ii. 9, 1 Pet. i. 23, ii. 4, Rev. ix. 1. It is generally supposed to be in conformity with the Hebrew idiom that the *part. perf. pass.* is used in the sense of the Latin *future in dus*; as in Gal. ii. 11, ὅτι κατιγνωσμένος ἦν, *because he was to be blamed*, i. e. *worthy of blame*. Compare Rev. xxi. 8. Similar instances, however, have been adduced from the later Greek writers.²

¹ Winer, § 46, 6. Alt, § 73, 4. a. Schæfer ad Greg. Cor. p. 139.

² Winer, § 46, 5. Alt, Grani. N. T. § 73, 4. 5. Elsner ad Gal. ii. 11.

§ 61.—*Casus Absoluti*. (Buttm. § 145.)

1. If instead of depending upon the principal verb, the *participle* has a subject of its own, it is properly put with this subject *absolutely* in the genitive; being chiefly used to indicate a *time*, or assign a *cause*. Thus in Matt. ii. 1, τοῦ δὲ Ἰησοῦ γεννηθέντος, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο κ. τ. λ., *when Jesus was born*, &c. Acts xxiv. 10, ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν. There are, however, many instances in the New Testament where the *genitive absolute* is used, when the subject is the same with that of the principal proposition; as in Mark x. 17, ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσεδραμῶν εἰς ἐπηρώτα αὐτόν. So Mark xi. 27, Luke xvii. 12, xviii. 40, xxii. 10, 53, xxiv. 5, Acts xxi. 17. For examples of either usage in the LXX. and later Greek writers, see Gen. xlv. 4, Exod. iv. 21, xiv. 18, Polyb. iv. 49. 1, Plutarch ii. p. 845, Heliod. Æth. ii. 30, 113.¹

2. Instead of the *gen.* is frequently used,

1. The *nominative absolute*, which stands without a *finite verb*, and the sentence passes into another construction, of a different form from that which it had been the writer's first intention to adopt. Matt. xii. 36, πᾶν ῥῆμα ἄργον, ὃ ἐὰν λαλήλωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ. Luke xiii. 4, ἐκεῖνοι, ἐφ' οὓς ἔπεσεν ὁ πύργος, δοκεῖτε ὅτι οὗτοι κ. τ. λ.; John vii. 38, ὁ πιστεύων εἰς ἐμὲ, ποταμοὶ ρεύσουσι κ. τ. λ.² Acts vii. 40, ὁ γὰρ Μωϋσῆς οὗτος, οὐκ οἶδαμεν, τί γέγονεν αὐτῷ. Add Matt. x. 32, Mark ix. 20, Luke xii. 10, Acts xx. 3, Rom. viii. 3, Gal. i. 20, Rev. ii. 26, iii. 12, 21, *et alibi*; and compare Dio Chrysost. ix. 124, Philostr. V. Apoll. vii. 16.³

Obs. 1. The *nom.* is used absolutely in an exclamation in Rom. vii. 24, *ταλαίπωρος ἰγὼ ἄνθρωπος*! To this head Winer refers Mark xii. 40, Luke xii. 20, Phil. iii. 19. The first and last of those passages, however, are cases of *anacoluthon* (§ 69. ii.); and in Luke xii. 20, the *nom.* is put for the *voc.* Some MSS. indeed read *ἄφρον.*

2. The *dative absolute*, as in Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. So in vv. 5, 23, ix. 27, xxi. 23.

¹ Winer, § 30, 8. *Obs.* Poppo ad Thucyd. p. 119. Schæfer ad Apoll. Rhod. ii. p. 171.

² Some would repeat *πιστεύω* from the last sentence, as the verb to which *ὁ πιστεύων* is referable; but this impedes the sense. See Lampe and Kuinoel *ad loc.*

³ Winer, § 28, 3.

Obs. 2. It has been urged, however, and with some appearance of reason, that these are not to be taken as *cases absolute*, but that the second pronoun is *redundant*, as in Matt. iv. 16, John xv. 2, *et alibi*. So also in Xen. Cyr. i. 3. 15, *παραδομαι τῷ παππῷ, ἀγαθὸν ἰππίων κρείττιστος ἂν ἰππὶς, συμμαχίῳ αὐτοῦ*.¹ See § 45. 7.

Obs. 13. 2.

3. The *accusative absolute*; as in Acts xxvi. 2, *ἡγῆμαι ἑμαυτὸν μακαρίον, μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μά-
λιστα γινώσθην ὄντα σε πάντων κατὰ Ἰουδαίους ἐδῶν τε καὶ
ζητημάτων, because you are well informed, &c.*

Obs. 3. To this head has also been referred Luke xxiv. 46, *οὕτως ἴδι παθεῖν τὸν Χριστὸν, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ ἐν παντί, καὶ ἀρξάναι ἀπὸ Ἰερουσαλὴμ*. But *ἀρξάναι* should rather be taken as an *im-
personal participle*, applied in the nominative absolute, like *παρίχον, διον, ἰζόν, παρὸν, &c.* It may then be rendered, *a beginning being made, or so as to begin*; and the very same expression is used in the same manner in Herod. iii. 91. Compare also Joseph. B. J. i. 11. 2, and 24. 7. Some have also explained Eph. i. 18, as an *accusative absolute*, but it is an *apposition*; or *ἵνα ὁψῇ* is to be repeated from the preceding verse.²

§ 62.—Of the Particles. (BUTTM. § 146.)

1. The Particles are *Conjunctions, Adverbs, and Prepositions*. With respect to the first it may be observed, that, as the same thought may frequently be differently expressed, it is advisable to be cautious in assigning to one conjunction the sense of another, without a due consideration of the manner in which the sentence is expressed. The alleged interchange of these parts of speech with each other will thus frequently appear to be without foundation; and their usage in the New Testament be found to depend, with very few exceptions, upon strict grammatical principles. From the variety of modes by which the thoughts of the mind, expressed in words and sentences, may be connected or separated, the conjunctions admit of various combinations, in which their appropriate meaning is nevertheless sufficiently discernible. The most remarkable usages will be seen in § 67.

2. It is unnecessary to adduce examples of each individual *adverb* employed in the New Testament. Their use and their meaning, except in some of the more remote significations, are the same as in classical Greek; nor is the *neuter* of the *adjective*,

¹ Winer, § 31, 6. *Obs.* 3. Alt, § 29. 7. Kuinoel ad Matt. viii. 1.

² Winer, § 32, 7. Alt, § 30. 4. Hermann ad Viger. p. 341. Raphel. and Kuinoel on Luke xxiv. 46.

which the later writers so frequently employ in an *adverbial* sense, particularly conspicuous. *Adverbs*, formed from *adjectives* by means of the termination *ως*, prevail to a much greater extent, as they do also in the LXX and the later writers generally. It may also be remarked, with respect to the particle *ἀν*, that the peculiar niceties of its construction are only to be found in the more perfect specimens of the language; and its use throughout the New Testament is exceedingly limited. In treating of the moods, its import and application have been abundantly illustrated. Certain idioms, which have an *adverbial* signification, have also been considered in their proper places: such as those effected by adjectives expressive of time (§ 25, *Obs.* 14.); by *φθάνω*, *λανθάνω*, &c. (§ 60, *Obs.* 11.); and by *finite* verbs followed by an infinitive (§ 58, *Obs.* 7.). See also § 63. 3. *Obs.* 6. A few additional observations remain to be made.

3. The following *adverbial prepositions* govern a *gen.* in the New Testament.—*ἄνευ*, *without*, 1 Pet. iii. 10.—*ἄχρι*, and *μέχρι*, of *place* and *time*, *as far as*, *until*; Matt. xiii. 30, Acts xi. 5, Rom. v. 13, xv. 19. Hence the Elliptical phrase *ἄχρις οὗ*, *until*, *whilst*, in Mark xiii. 30, Acts vii. 18, xxvii. 33, Gal. iii. 19, Heb. iii. 13.—*ἐγγύς*, *near*, John iii. 23, vi. 19, Heb. vi. 8, viii. 13.—*ἔμπροσθεν*, *before*, with reference to *place*, in Matt. v. 24; *in the presence of*, Matt. vi. 1. See also Matt. xxiii. 13, xxvii. 11, Luke xiv. 2, Acts xviii. 17. It denotes *precedence*, either of *time* or *dignity*, probably the former, in John i. 16, 27, 30, *ἔμπροσθεν μου γέγονεν*.¹—*ἐναντι*, *ἐναντίον*, *ἐνώπιον*, *before*, *in the presence of*, Mark ii. 12, Luke i. 8, vii. 7, xx. 26, Acts vii. 10, viii. 32, 1 Cor. i. 29.—*ἐνεκα* or *ἐνεκεν*, *on account of*, Luke iv. 18, Acts xxv. 31, Rom. viii. 36. In the same sense, *χαριν* is sometimes used; as in Gal. iii. 19.—*ἐπάνω*, *above*; of *place*, *price*, and *dignity*, Matt. xxi. 7, Mark xiv. 6, Luke xix. 17, 18.—*ἕως*, *as far as*, of *place*, Matt. xxiv. 21, 31, xxvi. 58, Acts xi. 22, xvii. 15, 23; and *until*, of *time*, Matt. ii. 15, xxvi. 27, xxvii. 45, 64. Hence the phrase *ἕως οὗ*, *scil.* *χρόνου*, in Matt. i. 25, and elsewhere.—*ὀπίσθεν*, *behind*, Matt. xv. 23, Luke xxiii. 26.—*ὀπίσω*, *behind*, *after*, of *place*, in Matt. iv. 10, 19, x. 38, Luke xxi. 8, Acts v. 37, Rev. i. 10; *after*, of *time*, in Matt. iii. 11, John i. 15, 27, 30. Compare Nehem. xiii. 19, Dan. ii. 19,

¹ See Lampe, Tittman, Kuinoel, and other Interpp. *ad loc.*

LXX.—πλησίον, *near*, John iv. 5. So in Deut. xi. 30, Josh. xv. 46, xix. 45, LXX.

Obs. 1. With reference to *place*, the adverb ἵως is seldom used except by the later writers. The LXX usually add a *prep.*; as in Gen. xxxviii. 1. ἵως πρὸς ἀνδραπόδον *τοῦ* πα. Levit. xxiii. 14, ἵως εἰς τὴν ἡμέραν. So in Luke xxiv. 50, ἵως εἰς Βηθανίαν. Compare 1 Macc. ii. 58, Polyb. ii. 52. 7, Diod. Sic. i. 27. Sometimes, however, in the LXX, it governs a *gen.*; as in Isai. xxxviii. 1, ἵως θανάτου. So in Exod. xvi. 28, Numb. xiv. 11, 2 Sam. vii. 18, and elsewhere.¹

4. Besides *adverbs* which govern a *genitive* there are two, ἅμα and παραπλησίον, which govern a *dative*. Matt. xiii. 29, ἅμα αὐτοῖς. Phil. ii. 27, παραπλησίον θανάτῳ.

Obs. 2. The former of these is joined with the *preposition* ἐν in 1 Thess. iv. 17, v. 10. Elsewhere it is a simple adverb; as in Acts xxiv. 26, xxvii. 40, Rom. iii. 12, Col. iv. 3, 1 Tim. v. 13, Philem. 22.

5. The adverbs of place ἐκεῖ, ποῦ, ὁποῦ, which properly indicate *rest*, are not unfrequently joined in the New Testament with *verbs* of *motion*; as in Matt. ii. 22, ἐφοβήθη ἐκεῖ ἀπελθεῖν, for ἐκεῖσε. John iii. 8, ποῦ ὑπάγει, for ποῖ, which does not occur in the New Testament. Again in John viii. 21, ὁποῦ ἐγὼ ὑπάγω. xxi. 18, οἶσσι σε ὅπου οὐ θέλεις, where ἐκεῖσε is understood; and so in Matt. xxv. 24. See above § 59. 1. *Obs.* 2. Add Matt. xvii. 20, Luke xii. 18, xxi. 2, John vii. 3, viii. 14, xviii. 3, Rom. xv. 24, Heb. vi. 20.

Obs. 3. In John xi. 34, ποῦ τεθίκεται αὐτὸν, the adverb bears its proper import. On the other hand ἐκῷσι is once used in the place of ἐκῷ in Acts xxii. 5, ἔξω καὶ τοὺς ἐκῷσι ὄντας. So in Hippocrates: οἱ ἐκῷσι οἰκίοντες.²

Obs. 4. As *adjectives* are sometimes used for *adverbs*, so it has been supposed, on the other hand, that *adverbs* are put for *adjectives*; as in Matt. i. 18, τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία. And so in Matt. xxiv. 39, Rom. iv. 18, 1 Pet. ii. 15. In these passages, however, οὕτως ἐστὶ is merely a phrase of equal import with οὕτως ἔχει, which occurs in Acts vii. 1, xii. 15, *et alibi*. Yet more unreasonable is it to render μᾶλλον as an adjective, *greater*, instead of construing it with the verb, in Matt. xxvii. 24, μᾶλλον θέρους γίνονται. See also Acts xxii. 2, Phil. i. 12.³

§ 63.—Of the Prepositions. (BUTTM. § 147.)

1. A *Preposition* is a particle which is intended to designate the relations existing between one thing and another, or rather to represent the relative situation and condition of things, which the different cases are of themselves incompetent to express.

¹ Passov. Lex. in v.

² Winer, § 58, 7. Alt, 82, 7. Lobeck ad Phryn. pp. 43, 127. Hermann ad Viger. p. 790. Stallbaum ad Plat. Euthyphr. pp. 95, sqq.

³ Winer, § 58, 2. Alt, § 82, 9. Ast ad Plat. p. 371. Reitz ad Lucian. T. vii. p. 137. Lobeck ad Phryn. p. 426.

The many important relations, which each case is adapted to indicate, have been already pointed out; and it has been seen that many or most of them, by the later writers more particularly, are often more distinctly marked through the medium of a *preposition*. Such *preposition* must, in the very nature of things, have an obvious analogy with the *fundamental* import of the *case* which it governs; and nothing is more unphilosophical than the notion that *prepositions* and *cases* may be combined with each other *ad libitum*. Now it seems that the *original* idea involved in every *preposition* is that of *place*, and that they severally indicate either a state of *rest* or a state of *motion*. Referred to the same basis, the cases used to express motion *to* or *from* a place are the *accusative* and the *genitive* respectively; whilst that which is *fixed* and *stationary* belongs to the *dative*; and it is according as the signification of each *preposition* is more extended and varied, that they are constructed, some with *one* case only, others with *two*, and others with all the *three*. Hence, though one *preposition* and its case may sometimes occur where another might have been expected, it will generally be found to be an anomaly in appearance rather than reality. An instance in point is Luke xi. 13, ὁ πατήρ ὃ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτοῦ. The parallel place has ὁ ἐν τοῖς οὐρανοῖς (Matt. vii. 11); but in writing ἐξ οὐρανοῦ, the mind of St. Luke connected the expression more immediately with δώσει.

Obs. 1. To trace out the various senses of the *prepositions* is the business of the Lexicographer, but a few examples from the New Testament must be given in illustration of their construction, as connected with the fundamental import of each. It will be of course unnecessary to reproduce those usages, so frequent in the sacred writings, by which verbs, which in the earlier Greek authors govern the simple case, are followed by a *preposition*. It was natural that foreigners should endeavour to express any particular related with the greatest perspicuity; and the manner in which they have done so by the constant employment of *prepositions*, has been abundantly exemplified in the remarks upon the several cases.

2. Of those *prepositions*, which govern only *one* case, ἀντί, ἀπό, ἐκ, πρò, take the *genitive*.¹

Obs. 2. Ἀντί, in return for, instead of, denotes the *exchange* of one object for another, and therefore, as involving the idea of *removal from a place*, takes a *genitive*, expressive of *succession*, *price*, *retribution*, &c. Matt. ii. 22, Ἀρχιλαῶς βασιλεῖα ἀντὶ Ἡρώδου. v. 38, ἑφθαλμὸν ἀντὶ ἑφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. xx. 28, ζωὴν ἐν ψυχῇ αὐτοῦ λύτρον ἀντὶ πολλῶν. Rom. xii. 17, μὴ δίνει κακὸν ἀντὶ κακοῦ ἀποδίδου.

¹ Wiener, § 51. Alt, Gram. N. T. § 77. Wahl and Passov. Lex. in vv. ἀντὶ, ἀπό, &c.

Heb. xii. 16, ἀντὶ βρώσις μῆς ἀπὸ τοῦ τὰ πρωτοτόκια αὐτοῦ. So Matt. xvii. 27, Mark x. 45, Luke xi. 11, 1 Cor. xi. 15, 1 Thess. v. 15, Heb. xii. 2, James iv. 15, 1 Pet. iii. 9. With this notion of *exchange* are connected the forms ἀνθ' ὧν, *because, wherefore*, in Luke i. 20, xii. 3, Acts xii. 23, and elsewhere; and ἀντὶ τούτου, *therefore*, in Eph. v. 31. There is considerable doubt as to the import of the expression χάρις ἀντὶ χάριτος in John i. 16. Some would render it *grace added in the place of grace* already given; i. e. an uninterrupted supply of grace; but perhaps the best interpretation is that which repeats αὐτοῦ after χάριτος, so that the sense will be, *We Christians have received a needful supply of grace instead of, and answerable to, the full measure of the grace of Christ.*¹

Obs. 3. Ἀπὸ, *from*, denoting the separation of one object from another with which it was *externally* connected; as in Matt. xxvii. 2, ἀπικύλισι τὸν λίθον ἀπὸ τῆς θύρας. It indicates therefore *departure* from a person, place, or vicinity; as in Matt. iii. 16, ἀΐθρη ἀπὸ τοῦ ὕδατος. vii. 23, ἀποχωρεῖς ἀπ' ἐμοῦ. viii. 1, καταβάντι ἀπὸ τοῦ ἵμου. xiv. 29, καταβὰς ἀπὸ τοῦ πλοίου, i. e. *from ship-board*. Acts xv. 38, ἀποστάνα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, which would be incorrectly rendered, *departed from them in Pamphylia*; since not only a separation from *them*, but a departure from Pamphylia is also intended. Also *distance* from a place; as in John i. 18, ἔγγος τῶν Ἱεροσολυμῶν, ὡς ἀπὸ σταδίων διακρίνεται. Freedom from, or deprivation of, an object is also indicated; as in Matt. i. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Luke v. 34, ἵεθι ὄγκης ἀπὸ τῆς μάστιγός σου. Connected with these *local* significations are such expressions as the following:—Mark vii. 4, ἀπὸ ἀγορᾶς, *after market*. Acts xvi. 33, ἔλυσεν ἀπὸ τῶν πληγῶν. Rom. xv. 15, ἀπὸ μέρους, *in part, partly*. Transferred to the sense of *time*, it refers to a period, *since* which any thing has happened; as in Matt. ii. 16, Luke ii. 36, John xi. 53, Acts x. 30, Rom. i. 20. Hence the phrases ἀπ' ἀρχῆς, *originally*, in Matt. xix. 4; ἀπ' οὗ, *scil. χρόνου*, ἀπ' ἧς, *scil. ἡμέρας*, in Luke xxiii. 25, Acts xx. 18, xxiv. 11, 2 Pet. iii. 4, *et alibi*. In a *general* acceptation it denotes *origin, source, cause, means*, &c. Matt. iii. 4, ἕνδυμα ἀπὸ τριχῶν καμήλου. vii. 16, ἀπὸ τῶν παρτιῶν αὐτῶν ἐκτινίσσει αὐτούς. xiv. 26, ἀπὸ τοῦ φόβου ἔκραξαν. xvi. 21, πολλὰ πικρὺν ἀπὸ τῶν περιβουτίων. Luke xxi. 30, ἀπ' ἑαυτῶν γινώσκουσιν. Acts x. 17, ἀπισταλμένοι ἀπὸ τοῦ Καρηνίου. xi. 19, διασπαρίνεις ἀπὸ τῆς θλίψεως, *in consequence of the calamity*. xvii. 2, διελίγεις αὐτὰς ἀπὸ τῶν γραφῶν. See also Matt. xi. 19, xii. 38, Rom. i. 7, xiii. 1, 1 Cor. i. 3, 30, iv. 5, 2 Cor. i. 2, Phil. i. 28, James i. 17, Rev. xi. 6; and compare Gen. xxxvi. 7, Judith ii. 20, LXX, Plat. Phæd. p. 83. B, Lucian. D. D. vi. 5. Analogous to this is the use of ἀπὸ in designating the inhabitants or natives of a place, or the members of a party; as in Matt. ii. 1, μάγοι ἀπ' ἀνατολῶν, *Eastern magi*. xxi. 11, ὁ προφήτης ὁ ἀπὸ Ναζαρέν. Acts xvii. 13, οἱ ἀπὸ τῆς Θουραλογίας Ἰουδαῖοι. Add Matt. xv. 1, xvii. 57, Mark xv. 43, Luke xxiii. 51, John i. 45, xi. 1, xxi. 2, Heb. xiii. 24; and compare Polyb. v. 70. 8, Plut. Brut. § 2. Somewhat similar is 2 Tim. i. 3, χάρις ἔχω τῷ θεῷ, ὃ λατρεύω ἀπὸ προγόνων, *the God of my forefathers*. Compare Polyb. v. 55. 9.

Obs. 4. Ἐκ, or ἐξ, *from or out of*, differs from ἀπὸ in referring to such objects as proceed from the *interior* of another object; as in Matt. viii. 28, ἐκ τῶν μνησίων ἐξερχόμενοι. It also denotes removal *from any intimate connexion*; as in Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου. Less correctly, but not unfrequently, it is scarcely distinguishable from ἀπὸ, and the two are occasionally indeed employed indifferently. Compare Matt. iii. 16, xiv. 29, with Acts viii. 39, xxvii. 29. The forms ἐκ περισσοῦ, *abundantly* (Mark vi. 51), ἐκ δευτέρου, *secondly* (Matt. xxvi. 42), and ἐκ μέτρου, *moderately* (John iii. 34), are cognate with ἀπὸ μέρους. It will not therefore be expected that any line can be drawn between the two prepositions in

¹ See Campbell and Kuinoel *ad loc.*

their secondary import. Thus with reference to *time*, *ἐν* signifies *after*, *since*, *just after*. Matt. xix. 20, *ἐν νύκτερός μου*. Acts ix. 33, *ἐξ ἐνῶν ἡμερῶν*. So also the phrase *ἐξ ἀρχῆς*, *ἐν τοῦ δίσπου*, *ἐν τούτου*, *ἐξ οὗ*, in John vi. 64, 66, xiii. 4, *et alibi*. In a general sense, it denotes *origin*, whether natural or spiritual, *cause*, *material*, *means*, &c. Matt. iii. 9, *ἐν τῶν λείπον τούτων ἡγούμεν τίνα*. Mark xii. 30, *ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου*. John ii. 15, *ποῦθεν φεραγέλλων ἐν σχανίων*. So John vii. 44, Acts xix. 25, Rom. ii. 29, 1 Cor. ix. 14, 2 Cor. ii. 2. Add Matt. i. 3, 5, 6, xii. 33, xiii. 47, xxvii. 7, 29, Luke xii. 15, xvi. 9, John vii. 22, Acts xxviii. 3, Rom. i. 4, vi. 17, xiv. 23, 2 Cor. ix. 2, Gal. vi. 8, Eph. ii. 8, v. 30, vi. 6, 1 Thessa. ii. 3, 1 Tim. i. 5, 1 John ii. 16, iii. 8, 10, Rev. viii. 11. Somewhat peculiar is Rev. xv. 2, *καθ' ἡμέρας*, with which compare the Latin, *victoriam ferre ex aliquo*, Liv. viii. 8. It denotes also connexion with a sect or party; as Acts x. 45, *οἱ ἐν περιτομῇ στανί*. xv. 23, *ἀλλοφροῖς τοῖς ἐξ Ἰσραὴλ*. Rom. iv. 14, *οἱ ἐν νόμῳ*. Tit. ii. 8, *οἱ ἐξ ἰουδαίας*, *καὶ γνόμης*. The significations of *ad*, *in*, *cum*, which have been assigned to it, are entirely inadmissible. In Matt. xx. 21, *ἐν δεξιῶν* is *e dextra*, not *ad dextram*; for in a designation of relative place the mind passes from one object to another. So in 2 Cor. ii. 4, *ἐν πολλῇ θλίψει ἔγραψα*, the import is, that the Apostle wrote to them out of his state of distress, though undoubtedly he was in that state; and in 1 Tim. i. 5, *ἀγάπη ἐν καθαρῇ καρδίᾳ* is love proceeding from a pure heart, not love together with purity of heart.¹

Obs. 5. *Πρὸ* signifies *before*, with reference to *place*; and thence denotes *priority* of *time*, and, in general, *superiority* and *preference*. Of *place*, in Matt. xi. 10, *ἀντιστῆναι τὸν ἄγγελόν μου πρὸ προσώπου μου*. Acts v. 23, *ὑβρίζον φυλακὰς ἰσχυρὰς πρὸ τοῦ Συρῶν*. Add Mark i. 2, Luke i. 78, ix. 52, x. i, Acts xii. 6, 14, xiv. 13; and compare Heliod. Æth. i. 11. 30. Of *time*, in John xvii. 24, *πρὸ καταβολῆς κόσμου*. Acts v. 36, *πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνίστη Θευδᾶς*. Add Matt. v. 12, viii. 29, John x. 8. Of *superiority*, in James v. 12, *πρὸ πάντων δι, μὴ ὀμνύετε*. See also 1 Pet. iv. 8; and compare Herodian. v. 4. 21. Sometimes there is a trajection in the use of this preposition; as in John xii. 1, *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, *six days before the pasover*.² 2 Cor. xii. 2, *πρὸ ἑτῶν δεκατεσσάρων*, *fourteen years ago*. So in Amos i. 1, LXX, *πρὸ δύο ἑτῶν τοῦ εὐσεβοῦ*. Joseph. Ant. xv. 1. 4, *πρὸ ἡμέρας μίας τῆς ἱερῆς*. See also Amos iv. 7, 2 Macc. xv. 36, Joseph. c. Apion, ii. 2.

3. The prepositions *ἐν* and *σὺν* govern the dative only.³

Obs. 6. *Ἐν*, *in*, denotes the place *in*, *upon*, *at*, or *near* which an object *remains*, and is therefore joined with the case of *rest*, the *dative*; as in Matt. iv. 16, *ὁ λαὸς ὁ καθήμενος ἐν σκότει*. ix. 35, *διδάσκων ἐν ταῖς συναγωγαῖς*. xiii. 4, *κατοικοῦντας ἐν ἱερουσαλὲμ*. John iv. 20, *ἐν τούτῳ τῷ ἔρει προσκύνουσιν*. Heb. i. 3, *ἐκάθισεν ἐν δεξιᾷ*. Rev. iii. 21, *καθίσαι ἐν τῷ θρόνῳ*. See also Matt. i. 18, xii. 40, xvi. 27, Mark xii. 38, Luke vii. 52, John x. 23, xi. 20, Acts vii. 44, Rom. viii. 34, Heb. viii. 5, x. 12, Rev. iii. 4, 5, xi. 12. Hence, with reference to *persons*, it signifies *among*; as in Luke xvi. 15, *τὸ ἐν ἀνθρώποις ὑψηλόν*. Acts ii. 29, *τὸ μυστήριον αὐτοῦ ἔστιν ἐν ἡμῖν*. xxv. 6, *διατρέφεις ἐν αὐτοῖς*. From this primary sense the following analogies are readily deducible:—(1) Business *in* which one is employed; as in Rom. i. 9, *ὃ λατρεύω ἐν τῷ εὐαγγελίῳ*. 1 Tim. iv. 15, *ἐν τούτοις ἔσθι*. (2) Society to which one belongs, or matters *in* which one has a share; as in Matt. xxiii. 30, *κοινωνοὶ ἐν τῷ αἵματι τῶν πεφορητῶν*. Acts viii. 21, *οὐκ ἔστι σοι μέρος ἐν τῷ λόγῳ τούτῳ*. (3) Agency or *ministry*, and also an *instrument*, in cases of intimate connexion between the act and the agency; as in Matt.

¹ See Schleusner and Wahl in v.

² Wetstein, Kypke, and Kuinoel ad l. c.

³ Winer, § 32, a. b. Alt, Gram. N. T. § 78. Poppo ad Xen. Cyrop. p. 195. Heindorf ad Plat. Cratyl. p. 71.

v. 13, *ἐν τίνι ἀλλοθῆνται*, *wherewith shall it be sated*, i. e. how shall the savour be again fixed in it. vii. 2, *ἐν ᾧ μέτρα μετρεῖται*, *with what measure*, within which the substance to be measured is contained, *ye mete*. ix. 34, *ἐν τῷ ἀρχοντι τῶν δαιμονίων ἐπibάλλει τὰ δαιμόνια*, *by the prince of the devils* abiding in him. Add Matt. vii. 6, Luke xxii. 49, James iii. 9, 1 Pet. ii. 16, Rev. vi. 8, xiv. 15, xvii. 16; and compare Gen. xli. 36, xlviii. 22, Exod. xiv. 21, xvi. 3, xvii. 5, 13, xix. 13, Josh. x. 35, Judg. iv. 16, vi. 34, xv. 13, 15, xvi. 7, xx. 16, 48, 1 Kings xii. 18, Ezr. i. 50, Nehem. i. 10, 3 Esdr. i. 38, Judith ii. 17, 19, v. 9, vi. 4, vii. 27, 1 Macc. iv. 15, v. 44, vi. 31, LXX, Aristot. Probl. xxx. 5, Hippocr. Aph. ii. 36. (4) State or condition of the mind, innate qualities or endowments, and other cognate ideas; as in Matt. xvi. 27, *ἔρχονται ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ*. Luke i. 17, *προεβιβάσθη ἐν πνεύματι καὶ δυνάμει Ἑλίου*. 1 Cor. ii. 4, *ὁ λόγος μου οὐκ (ἦν) ἐν πνεύματι ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδοξῇ πνεύματος καὶ δυνάμεως*. Eph. iv. 15, *ἀληθεύοντες ἐν ἀγάπῃ*. Add Matt. vi. 7, xvii. 21, xxii. 37, John xiii. 35, xvii. 10, Acts iv. 9, 10, xi. 14, xvii. 28, 31, Rom. v. 9, 1 Cor. vi. 2, xiv. 6, 21, Gal. iii. 12, Eph. iv. 14, vi. 10, Heb. i. 2, xiii. 9, James i. 25, *et alibi*. Some have supposed this signification to have been derived from that of the Hebrew prefix *ל*, which is constantly so employed; but the same usage is

found in the best Greek writers.¹ Hence it is that a noun in the dative with *ἐν* frequently supplies the place of an adjective; as in Luke iv. 32, *ἐν ἰουσίᾳ ἦν ὁ λόγος αὐτοῦ*. 2 Cor. xii. 2, *οἶδα ἄνθρωπον ἐν Χριστῷ*, *a Christian*. So in Gal. i. 22, Eph. ii. 21, 22, iii. 21, 1 Tim. ii. 7, 2 Tim. i. 13, Tit. iii. 5, 2 Pet. ii. 13. Sometimes the same mode of expression is to be taken adverbially; as in Matt. xxii. 16, *ἐν ἀληθείᾳ*, *truly, sincerely*. Mark xiv. 1, *ἐν δόλῳ*, *craftily*. Col. iv. 5, *ἐν σοφίᾳ*, *wisely*. Add John vii. 4, Acts xvii. 31, xxvi. 7, Eph. vi. 24, Heb. ix. 19, James i. 21, Rev. xviii. 1. Compare Judith i. 11, Eccclus. xviii. 9. An adverb is interchanged with this form in John vii. 10, *οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ*. With reference to *time*, *ἐν* indicates the period *in, at, during, or within* which anything is done; as in Matt. ii. 1, *ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως*. Mark xv. 29, *ἐν ταῖς ἡμέραις οἰκοδομῶν*. John v. 7, *ἐν ᾧ (scil. χρόνῳ) ἔρχομαι, while I am coming*. 1 Cor. xv. 51, *ἀλλαγησόμεθα ἐν ἀτόμῳ*, *ἐν ἰσχυρῇ ὀφθαλμοῦ*, *ἐν τῇ ἰσχύρῃ σάλπιγγι*, *in an instant, at the last trumpet*. Add Matt. iii. 1, xii. 2, Mark x. 37, xiii. 24, Luke xii. 1, xxii. 28, John ii. 19, 20, vii. 11, xxiii. 23, Acts viii. 33, xvii. 31, 1 John i. 28, Rev. xv. 1, xviii. 10; and compare Dan. xi. 20, Isai. xvi. 14, Diod. Sic. xx. 85, Ælian. V. H. i. 6.

Obs. 7. The primary import of *ἐν* and *ἐν* is so opposite, that the use of the former instead of the latter, as advocated by many commentators,² seems to be very doubtful; and indeed it will be found that the verbs implying *motion*, with which *ἐν* is sometimes found, generally involve the idea of *rest* also.³ Thus in Matt. xiv. 3, *ἔθηκεν αὐτὸν, καὶ ἔθηκε ἐν φυλακῇ*, *cast him into prison*, and retained him there: and a similar reason will obtain in Matt. ix. 31, Mark i. 16, Luke i. 17, vii. 17, xxiii. 42, John v. 4, Rom. i. 23, 2 Cor. xiv. 11, Rev. i. 9, xi. 11, and elsewhere. In many passages, which have been referred hither, the preposition is employed in its strictly appropriate sense; as in Mark v. 30, *πιστράφη ἐν τῷ ὄχλῳ*, *turning round among the multitude*. Compare Matt. iii. 9, x. 16, Acts xx. 19, Rom. xi. 17, 1 Thess. v. 12, *et alibi*. Many other passages also, which have been rendered without a due regard to the proper force of this preposition, may be easily ex-

¹ Gesen. Lex. and Noldii Concord. in v. Passov. Lex. in v. *ἐν*. Poppo ad Thucyd. i. 178.

² Glass. Phil. Sacr. p. 451. Georg. Hierocrit. i. 3. 18. Schleusner and Bretschneider in v. Kuinoel and Rosenmüller *passim*.

³ Winer and Alt, *ubi supra*: Schulthess in the *New Theological Annals*, for March, 1827, p. 226. Beyer de *præp. ἐν* and *ἐν* in *N. T. permutatione*.

plained upon similar principles. Some of these have been classed under their respective heads, to which may be added Luke ii. 27; ἦλθεν ἐν τῷ πνεύματι, *not he came by the spirit, but in the spirit*, i. e. in a state of inspiration, &c. So in Luke iv. 1, *et passim*. Again, John iv. 37, ἐν τούτῳ, *in this instance*: Acts viii. 33, ἐν τῇ ταπινόσει αὐτοῦ ἡ κρίσις αὐτοῦ ἔρθη, *during the time of his humiliation*: Rom. ii. 20, τὴν μέθεωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, *the system of true knowledge laid down in the Law*. 1 Cor. iv. 6, ἵνα ἐν ἡμῖν μάθῃτε, *that ye may learn in us*, i. e. by the example exhibited in our conduct. Here also may be mentioned the phrase γίνεσθαι ἐν ἑαυτῷ, *to be in one's right mind*, as distinguished from ἔλθῃν εἰς ἑαυτὸν, *to come to one's senses*. Compare Luke xv. 17, Acts xii. 11. In 1 Cor. iv. 21, Heb. ix. 25, ἐν seems to have nearly the import of σύν. Compare Xen. Cyrop. ii. 3. 14.¹

Obs. 8. Σύν, *with, together with*, indicates *union, companionship*; as in Matt. xv. 27, ἰσχυρίζομαι ἐν τῷ κυρίῳ, *Mark viii. 34, προσκαλισάμενος τὸν ὄχλον ἐν τοῖς μαθηταῖς αὐτοῦ, Luke xxiv. 21, ἐν πάσι ταῦτα, besides all these things*. Acts v. 17, οἱ ἐν αὐτῷ, *his attendants, or colleagues*; xxiii. 9, οἱ ἐν ἡμῶ ὄντες, *my companions*. Sometimes the idea of *assistance* is included; as in Acts xiv. 4, οἱ μὲν ἦσαν ἐν τοῖς Ἰουδαίοις οἱ δὲ ἐν τοῖς ἀποστόλοις, 1 Cor. v. 4, ἐν τῇ δυνάμει τοῦ Κυρίου. xv. 10, ἐν ἡρῷ, *ἐν ἡμέρῃ*, *at her house*; and is equivalent to the French, *chez elle*.

4. With the accusative alone, *eis*, and, in the New Testament, ἀνά, are used.²

Obs. 9. *Eis*, *to, into*, indicates *motion to an object*; and in this its primary *local* sense it occurs in Matt. ii. 11, ἔλθόντες εἰς τὴν οἰκίαν. iii. 10, εἰς πῦρ βάλλεται, Luke viii. 8, ἵσταται εἰς τὴν γῆν. Acts iv. 3, ἔθεντο εἰς τήρησιν. And so in Matt. ii. 13, 14, 20, 21, 22, iv. 1, 5, 8, *et alibi*. This idea of *direction to an object* is clearly preserved in the use of the preposition after verbs of *speaking*, and whenever the *aim* or *purpose* of an action is intended. Thus in Matt. xviii. 15, ἵνα ἀμαρτησῇ εἰς σὶ δὲ ἀδελφεῖς σου. xxvii. 10, ἔργον καλὸν ἐργάσατο εἰς ἐμὶ. Mark iii. 29, ὅς δ' ἂν βλασφημία εἰς τὸ πνεῦμα τὸ ἅγιον. Luke xxii. 65, καὶ ἔτι πολλὰ βλασφημούντες ἔλεγον εἰς αὐτόν. John v. 45, εἰς ὃν ὑμεῖς ἠλπίζατε. 2 Cor. ii. 4, τὴν ἀγάπην ἣν ἔχω εἰς ὑμᾶς. Gal. iii. 27, εἰς Χριστὸν ἐβαπτίσθητε. Add Matt. xviii. 6, Luke xii. 10, xv. 18, 21, Acts vi. 11, i. 27, v. 8, 1 Cor. viii. 11, xvi. 1, 1 Pet. iv. 9; and compare Herodian. vi. 7, 11, vii. 10, Polyb. x. 3. 17. Hence it may frequently be rendered *in respect to*; as in Acts ii. 26, Δαβὶδ γὰρ λίγην εἰς αὐτόν. xxv. 20, ἀπορούμενος εἰς τὴν περὶ τούτου ζήτησιν. Rom. iv. 20, εἰς τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ. Add Matt. vi. 34, Luke vii. 30, xiii. 21, 2 Cor. ix. 13, Eph. v. 32, Heb. vii. 14; and compare 2 Sam. xi. 4, LXX. Diod. Sic. xi. 50. Pausan. vi. 2, 4, x. 24. *Motion* is also clearly indicated in the following senses: Matt. xiii. 30, θέσται αὐτὰ εἰς δέσμας, *into bundles*: xxvii. 30, ἐπ' αὐτὸν εἰς αὐτόν, *upon him*: Mark xv. 38, ἐσχίσθη εἰς δύο, *into two parts*; Luke x. 36, ἐκπύοντες εἰς τοὺς λήπτας, *amongst thieves*: John xi. 32, ἵσταται εἰς τοὺς πόδας, *at his feet*, but with a motion forwards. The *design* intended, and the *event* produced, are also expressed by this preposition; as in Matt. xii. 41, μετινόησαν εἰς τὸ πνεῦμα Ἰωάν. xxvii. 7, ἠγόρευαν τὸν ἄγρον εἰς ταφὴν τοῖς ξινοῖς. Mark. i. 4, κηρύττειν βαπτισμα μετάνοιας εἰς ἄφῃσιν ἀμαρτιῶν. With reference to *time*, *eis* denotes of course a *future* period, *until*; as in Matt. x. 22, xxiv. 13, ὃ ὑπομένεις εἰς τέλος. xxi. 19, εἰς τὸν αἰῶνα.

¹ Hermann ad Viger. p. 858. Krebs. Obs. p. 26.

² Winer, § 53, a. Alt. Gram. N. T. § 79. Hermann ad Soph. Aj. p. 80. Gataker de N. T. Stylo, p. 180. Wahl de part. *si* et *præp.* *eis* ap. N. T. script. usu et potestate, p. 59. Passov. Lex. in vv. *eis* and *ἀνά*.

for ever : Luke i. 50, *εἰς γενιὰς γενιῶν*. Acts iv. 3, *εἰς τὴν αὔριον*. It is used with a genitive, *subaud.* οἶκον or δόματα, in Acts ii. 27, 31. See § 44, 6. *Obs.* 19. Also with the name of a person, whose house is intended, in Acts xvi. 40, *εἰσῆλθον εἰς τὴν Λυδίας, into Lydia's house.* So, in Latin, Ter. Eun. iii. 5. 64, *Eamus ad me.*

Obs. 10. It is not that *εἰς* is used for *ἐν*, but the idea of *rest* and *motion* is combined, when *εἰς* is constructed with verbs which convey the former meaning ; as in Matt. ii. 23, *κατήκειν εἰς πόλιν*, where many MSS. insert, and it should seem correctly, *εἰσθῶν*, as in Matt. iv. 13. Compare also John xx. 19, 26. More direct examples, in which, however, the idea of *previous motion* is included, are Mark ii. 1, *εἰς αἰὼν ἔσται*, where *εἰσῆλθον εἰς Καπερναούμ* immediately precedes. xiii. 3, *καθήμενοι εἰς τὸ ἔθνος*. Acts ii. 31, *οὐ κατελύθη ἡ ψυχὴ αὐτοῦ εἰς ᾗδου*. xviii. 21, *δὴ με πάντως τὴν ἱερτὴν τὴν ἰσχυρίην ποιῆσαι εἰς Ἱερουσόλυμα*. xxi. 13, *ἀποθανῶν εἰς Ἱερουσαλὴμ ἰστούμενος ἔχων*. See also Mark v. 14, Luke i. 20, xi. 7, John ix. 7, xx. 7, Acts vii. 4, viii. 23, 40, xix. 22 ; and compare Orph. Argon. 599. Ælian. V. H. vii. 12. Other passages, which have been referred to this head, do not belong to it ; as Mark i. 9, *ἑβαπτίσθη εἰς τὸν Ἰορδάνην*, he was baptized by immersion into the Jordan. v. 34, *ἔπαυε εἰς εἰρήνην*, ad salutem ; and so in Luke vii. 50, et alibi passim. Compare 1 Kings xx. 13, 2 Kings xv. 9, LXX. In John i. 18, *ὃς ἐν εἰς τὸν κόσμον*, is probably a Hebraism ; and the expression in Acts vii. 53, *εἰς διαταγὰς ἀγγέλων* is clearly parallel with Gal. iii. 19, *διαταγέντα δι' ἀγγέλων*, but upon what grammatical principle, it is difficult to determine. Compare also Heb. ii. 2 ; and see § 47, 2. *Obs.* 5.

Obs. 11. Ἀνὰ, in, through, is sometimes joined with a dative in other writers, but with an accusative only in the New Testament. Thus in Matt. xiii. 25, *ἵσται ζιζάνια ἀνὰ μέσον τοῦ σίτου*, in the midst of, i. e. amongst, the wheat : 1 Cor. xiv. 27, *ἀνὰ μίρας*, in turn. See also Mark vii. 31, 1 Cor. vi. 5, Rev. vii. 17. With a numeral expressed or understood, it implies *distribution* ; as in Matt. xx. 9, 10, *ἑλαβον ἀνὰ δηνάριον*, a penny each : Luke ix. 3, *ἀνὰ δύο χιτῶνας ἔχων*, two coats apiece. Compare Mark vi. 40, Luke ix. 14, x. 1. It is used adverbially without a case in Rev. xxi. 21, *ἀνὰ ὁἱ ἑκάστος*, each one severally. These are the only forms in which the preposition appears.

§ 64.

1. The Prepositions governing two cases are διὰ, κατὰ, ὑπὲρ, and, in the New Testament, μετὰ, περὶ, and ὑπό. They govern the *genitive* and the *accusative*.

Obs. 1. Διὰ, through, takes (1.) the *genitive*, inasmuch as, in a *local* sense, the idea of *passing through* includes that of *proceeding from*, and *passing out*. Mark xi. 16, *οὐκ ἔφην ἵνα τις διανίχη σκίῳς διὰ τοῦ ἱεροῦ*. 1 Cor. iii. 15, *αὐτὸς δι' σωθήσεται, οὕτως δι' ὡς διὰ πυλῆος*. Heb. ix. 11, *διὰ τῆς μίζονος σκῆνης εἰσῆλθον εἰς τὰ ἄγια*. Hence, with reference to *time*, it denotes a period *throughout*, or *after* which an event took place ; as in Luke v. 5, *δι' ὅλης τῆς νυκτὸς κοπιῶσαντες, οὐδὲν ἔλαβον*. Gal. ii. 1, *ἔπειτα, διὰ δικαιοσύνης ἡμῶν, πάλιν ἀνέβην εἰς Ἱερουσόλυμα*. See also Matt. xxvi. 61, Mark ii. 1, Acts i. 3, xxiv. 17, Heb. ii. 15. In a general sense, it denotes any *cause* whatsoever, whether *principal*, *ministerial*, or *instrumental*, through the *medium* of which an action *passes* to its accomplishment. Thus in Matt. i. 22, *τὸ ᾧ ἐν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφῆτου*. John i. 3, *πάντα δι' αὐτοῦ ἐγένετο*. Acts iii. 16, *ὃς πίστις ἡ δι' αὐτοῦ*. 1 Cor. iii. 5, *διὰ κούρι, δι' ὃν πιστεύσατε*. xvi. 3, *δι' ἐπιστολῶν τούτους πέμψω*, by means of letters of recommendation, not with letters : 2 Pet. i. 3, *τοῦ καλίσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς*, by his glorious goodness. This last passage is rendered by Schleusner *qui vos ad religionem Christianam adduxit eo consilio, ut consequamini felicitatem* ;

which cannot be correct, since the genitive never denotes a *final* cause.¹ For other examples see Mark vi. 2, xvi. 20, Luke i. 70, John i. 17, Acts iv. 16, v. 12, viii. 13, xv. 23, xviii. 9, xix. 26, xxi. 19, Rom. i. 5, iii. 20, iv. 13, v. 1, 2, 11, xi. 35, 1 Cor. i. 9, vi. 14, Gal. i. 1, Heb. ii. 10. Sometimes a *genitive* with *διὰ* is used *adverbially*; as in Heb. xii. 1, δι' ὑπομονῆς, *patiently*. Compare Luke viii. 4, Acts xv. 27, Rom. viii. 25, Heb. xiii. 22, 1 Pet. v. 12. (2.) With an *accusative*, *διὰ* denotes the *impulsive* or the *final* cause; and signifies *on account of*, *because of*; as in Matt. xxvii. 18, διὰ φθόνου παρείδωκαν αὐτόν. Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἰκρίνεται, ὃχι ἄνθρωποι διὰ τὸ σάββατον. Compare, for the *impulsive cause*, Mark ii. 4, John xi. 42, xii. 9, 30, Rom. iii. 25, iv. 23, 24, xi. 28, xiii. 5, 1 Cor. xi. 23, Heb. ii. 9. In some cases the *cause* and the *means* are so closely allied, that *διὰ* may be rendered by *means of*; as in 1 Cor. vii. 5, ἵνα μὴ περιέξῃ ὁμᾶς ὁ Σατανᾶς διὰ τὴν ἀρεσκίαν ἰνῆ. Compare Xen. Mem. iii. 3. 15, Æschin. Dial. Socr. i. 2, Diog. L. vii. i. 12, Longi Past. ii. p. 62.²

Obs. 2. Κατὰ, *down*, or *down upon*, signifies *descent from a higher place*; and therefore takes (1.) a *genitive*; as in Matt. viii. 32, ἔρρηξαι πάντα ἡ ἀγγέλι τῶν χοίρων κατὰ τὴν κρημνὸν εἰς τὴν θάλασσαν. Mark xiv. 3, κατίχιν αὐτοῦ κατὰ τῆς κεφαλῆς, *down upon his head*; the flask being held over it. Compare 1 Cor. xi. 4. By an easy transition it indicates *hostility*; as in John xviii. 29, τίνα κατηγορεῖται φέρεις κατὰ τὸν ἄνθρωπον τούτου; *what accusation do ye bring down upon him*; i. e., against him? See also Matt. v. 11, 23, x. 35, xii. 14, 30, Mark ix. 40, John xix. 11, Acts xix. 16, xxv. 3, Jude 15; and compare Numb. xii. 1, xxi. 5, Job iv. 18, xxxi. 36, Wied. iv. 16, 2 Macc. ii. 27, LXX, Polyb. ix. 3. 10, Ælian. V. H. ii. 6, x. 6. Hence, perhaps, its use in *adjurations*; as in Matt. xxvi. 63, ἔξεκρίζω σε κατὰ τοῦ Θεοῦ. Compare 1 Cor. xv. 15, Heb. vi. 13. So likewise in 2 Chrou. xxxvi. 13, Jerem. xlix. 13, Judith i. 12, LXX. Another sense is that of *diffusion*; as in Luke iv. 14, ὅπου ἐξῆλθε καθ' ἅλης τῆς περιχώρης, *throughout the whole district*. Add Luke xxiii. 5, Acts ix. 31. (2.) Since the notion *throughout* may be referred, not only to the point from which an object proceeds, but to that also to which it tends, this *local* sense belongs to κατὰ with an *accusative*; as in Luke viii. 39, καθ' ἅλην τὴν πόλιν κηρύσσειν. Acts v. 15, κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἄσθινῆς, *along the streets*. So Luke ix. 6, x. 4, Acts viii. 1, 3, xi. 1. Nearly equivalent is the sense in Luke x. 33, ἐδίωκεν ἅλθῃ κατ' αὐτόν, *came to him*. Compare Acts xvi. 7. With reference to *time* it denotes the period *through* which an action passes; as in Matt. i. 19, κατ' ὄναρ, *during a dream*. So Gen. xx. 6, xxi. 11, LXX, Herodian. ii. 7. 6, Alciph. iii. 59, Ælian. V. H. i. 13. Again in Heb. iii. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ. It denotes *at*, *on*, or *about*; as in Matt. xxvii. 15, καθ' ἑορτήν, *at the feast*; Acts xiii. 27, κατὰ πᾶν σάββατον, *on every Sabbath*. Rom. ix. 9, κατὰ τὸν καιρὸν τούτων ἐλύσομαι, *at or about this time*. Hence the formula κατὰ καιρὸν, *at a proper or seasonable time, in due time*, in Rom. v. 6, and elsewhere. From these significations the transition is easy to those of *correspondence*, *conformity*, *similarity*, and other cognate senses. Thus in Matt. xvi. 27, ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Luke i. 9, κατὰ τὸ Ἱσθὺς τῆς ἰσραελίας. ii. 22, κατὰ τὸν νόμον Μωσέως. John ii. 6, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων. Rom. iii. 5, κατὰ ἄνθρωπον λόγῳ. Gal. iv. 28, κατὰ Ἰσαάκ. Compare Job i. 8, ix. 32, xii. 3, xlii. 15, Ecclus. x. 2, xxxvi. 23; and Lucian. Pisc. 6. 12, Plat. Apol. 1, Arrian. Exp. iii. 27. To these may be added Matt. xix. 3, κατὰ πάντα αἰτίαν, *for every reason*; Rom. viii. 27, κατὰ θεῖον, *according to God's will or appointment*. Phil. iv. 11, οὐ καθ' ὑπέστην λόγῳ, *with respect to want*, i. e., as if I were in want. See also Matt.

¹ See Vitringa in Diss. iii. Lib. i. c. 7. p. 224. Suicer. Thes. i. p. 706. Pott. and Wolf ad l. c.

² Winer, §§ 51. i. 53, c. Alt. Gram. N. T. § 80, l. Brunck ad Arist. Thesm. 414. Wytenbach ad Plat. Op. Mor. ii. p. 2.

ii. 16, ix. 29, xxiii. 3, Luke i. 18, ii. 29, xxiii. 56, Acts iii. 17, xviii. 14, xxvi. 5, Rom. viii. 1, ix. 5, xi. 28, xv. 5, 1 Cor. iii. 3, 2 Cor. vii. 9, 10, Gal. i. 11, iii. 15, Eph. iv. 24, 1 Tim. v. 21, 2 Tim. i. 1, 9, Tit. iii. 5, 1 Pet. i. 15, iv. 14. Thus it is that *κατά* with an accusative frequently supplies the place of an *adjective* or *adverb*; as in Acts xviii. 15, νόμου τοῦ κατ' ὑμᾶς, *your law*; Rom. vii. 13, κατ' ὑπερβολὴν ἁμαρτωλὲς, *exceedingly sinful*; xi. 21, τῶν κατὰ φύσιν κλάδων, *the natural branches*. Compare Luke x. 31, Acts xiv. 20, xxv. 23, xxvii. 2, Rom. i. 15, *et alibi*. Lastly, with reference to *time* and *place*, and also with *numerals*, *κατά* implies *distribution*; as in Luke ii. 41, κατ' ἔτος, *yearly, from year to year*; viii. 1, 4, κατὰ πόλιν, *from city to city*; John xxi. 25, κατ' ἑ, *singly, one by one*. See also Matt. xxiv. 7, xxvi. 55, Luke xi. 3, xiii. 8, 22, Acts xv. 21, xx. 20, xxi. 19, xxii. 19, 1 Cor. xiv. 27, 31, Eph. v. 33, Tit. i. 5, Heb. ix. 5, 25; and compare 1 Sam. vii. 16, 2 Chron. ix. 24, Zech. xiv. 16, LXX.¹

Obs. 3. Ὑπὲρ, *above, over*, does not occur in the New Testament in its primitive *local* sense; from which it is readily applied, (1.) with a *genitive*, to what is done *instead of*, *in behalf of*, *in defence of*, *on account of*, any object. Thus in Mark ix. 40, ὅς γὰρ οὐκ ἔστι κατ' ὑμῶν, ὑπὲρ ὑμῶν ἵστί. John xviii. 14, συμφέρι ἵνα ἀνδρα-
πων ἀπολεσθαι ὑπὲρ τοῦ λαοῦ. Acts v. 41, χαίροντες, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατα-
θέσαν ἀτιμωσθῆναι. Rom. v. 6, Χριστὸς ὑπὲρ ἁμαρτιῶν ἀπέθανε. 2 Cor. v. 20, ὑπὲρ
Χριστοῦ περισβύμεν. Add Matt. v. 44, Luke ix. 50, xxii. 19, 20, John xi. 4, 50, Acts
ix. 16, xxvi. 1, Rom. v. 7, 8, viii. 31, xiv. 15, xv. 8, 9, 1 Cor. xv. 3, 2 Cor. i. 6,
v. 14, 15, 1 Thess. v. 10, 1 Tim. ii. 1, 6, Tit. ii. 14, Philem. 13, Heb. v. 1, 3, vii.
27, 1 Pet. ii. 21, 1 John iii. 16. It indicates a *motive* in Phil. ii. 13, ὑπὲρ τῆς
εὐδοκίας. Sometimes also it may be rendered *concerning*; as in Rom. ix. 27, Ἡμεῖς
πρᾶξι ὑπὲρ τοῦ Ἰσραὴλ. 2 Cor. i. 8, οὐ θίλομεν ὑμᾶς ἀγνοεῖν ὑπὲρ τῆς θλίψεως ἡμῶν.
See also 2 Cor. viii. 23, 2 Thess. ii. 1; and compare 2 Sam. xviii. 5, Tobit vi. 15,
LXX. In the same sense the Latin *super* is used in Virg. *Æn.* i. 754, *Multa
super Priamo rogatans*. (2.) With an accusative, ὑπὲρ denotes the place of dignity to
which any one is raised; as in Matt. x. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαν.
Compare Eph. i. 22, Phil. ii. 9, Philem. 16. Closely analogous is its *comparative*
import: as in Matt. x. 37, ἐφίλων πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος. Acts
xxvi. 13, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιέλαμψαν με φῶς. So in 1 Cor. iv. 6, Gal.
i. 14, Eph. iii. 20. Hence the use of this preposition with comparative adjectives;
of which see § 43. 3. There is an apparent confusion of ideas in 2 Cor. xii. 13, τί
γὰρ ἔστιν, ὃ ἠττήθητι ὑπὲρ τὰς λοιπὰς ἐκκλησίας. The direction of the action must
clearly be considered as inverted; and thus, though the expression is certainly ex-
traordinary, it may be accounted for. Two manuscripts read *παρά*.² Of ὑπὲρ, used
adverbially, see § 65. *Obs. 5.*

2. In the New Testament *μετὰ*, *περὶ*, and *ὕπὸ* are also found with *two* cases only, though in other writers they take *three* cases after them.

Obs. 4. Μετὰ, *with*, denotes *society, companionship*; but, whereas *σύν* with a *dative* indicates that which is, as it were, united with another object, *μετὰ* with (1.) a *genitive*, denotes a somewhat looser connexion of various descriptions. Thus in Matt. viii. 11, ἀνακληθήσονται μετ' Ἀβραάμ. xii. 3, αὐτὸς καὶ οἱ μετ' αὐτοῦ, *his companions*; xiii. 20, μετὰ χαρᾶς λαμβάνουν αὐτόν. Luke xx. 28, οἱ διαμιμνηστές μετ' ἡμῶν. xxiv. 5, τί ζητοῦτε τὸν ζῶντα μετὰ τῶν νεκρῶν; Acts v. 26, ἤγαγον αὐτοὺς, οὐ μετὰ βίας. xvii. 11,

¹ Winer, §§ 51, k. 53, d. Alt. Gram. N. T. § 80, 2. Raphelius ad Rom. xv. 5. Wetstein and Kypke on Gal. iv. 28. Blomfield's *Æsch.* Theb. 421.

² Winer, § 51, l. 53, e. Alt. Gram. N. T. § 80, 3. Raphelius ad Rom. viii. 31. Wetstein ad 2 Thess. ii. 1.

ἰδοῦντο τὸν λόγον μετὰ πάσης προθυμίας. 1 Cor. vi. 6, ἀδελφές μετὰ ἀδελφῶν κρίνται. xvi. 11, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Rev. ii. 16, πολεμήσω μετ' αὐτοῦ. vi. 8, ἀκολουθεῖ μετ' αὐτοῦ, in his train. In the expression εἶναι μετὰ τινος, to be of the same party with any one, is included the notion of *support, assistance* (Matt. i. 23, xii. 30, xxviii. 20, and elsewhere); and, on the other hand, of *opposition*, in Matt. xii. 41, ἄνδρες Νινυῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενιᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν. Although there is a marked difference in the import of *ἐν* and *μετὰ*, it is nevertheless certain that they are frequently interchanged. See § 65. *Obs.* 4. (2.) An accusative with *μετὰ* indicates a situation *behind* an object, as in Heb. ix. 3, μετὰ τὴν δεύτερον καταπέτασμα, *behind the second veil*. With this single exception, this construction in the New Testament always indicates time, in the sense of *after*; as in Matt. i. 12, μετὰ τὴν μετακίσιαν Βαβυλῶνος, *after the removal to Babylon*. xviii. 1, μετ' ἡμέρας ἕξ. John xiii. 7, μετὰ ταῦτα, *after these things*, i. e. after what I am now doing. See also Matt. xxiv. 29, xxv. 19, Mark viii. 31.¹

Obs. 5. *Περί*, *about*, in a local sense, in which it is not found in the New Testament, with (1.) a genitive, conveys the idea of *surrounding* an object; and thence, in a general sense, it signifies *concerning, with respect to*. Thus in Matt. ii. 8, ἀπεβῶς ἐξετάσαντο *περὶ* τοῦ παιδίου. vi. 28, *περὶ* ἰδύματος τί μεριμνᾷτε. ix. 36, ἐσπαραγγίλθῃ *περὶ* αὐτῶν. xx. 24, ἡγανάκτησαν *περὶ* τῶν δύο ἀδελφῶν. Add Mark v. 16, John vii. 17, 1 Cor. vii. 37. Hence 3 John 2, *περὶ πάντων, in all respects*. Here also belongs the phrase, *τὰ περὶ τίνος, scil. πράγματα*, in Luke xxiv. 19, Acts i. 3, Eph. vi. 24, *et alibi*. Closely allied, though not exactly parallel, are the places in which *περὶ* is rendered *because of*. For example, Luke xix. 37, αἰνῶν τὸν Θεὸν *περὶ* σωτῆρι ᾧ ὑμεῖς δυνάμεσθε. John x. 33, *περὶ* καλοῦ ἔργου οὐ λιθάζομιν σι. It signifies *for the sake of*, in Matt. xxvi. 28, τὸ αἷμά μου τὸ *περὶ* πολλῶν ἐκχυνόμενον. Compare Mark iv. 24, 1 John iv. 10. (2.) With an accusative, *περὶ* indicates the place which any thing *surrounds*; as in Matt. iii. 4, ἔρχε ζώνῃ διεσματινῇ *περὶ* τὴν ὁρὸν αὐτοῦ. Mark iii. 8, ἢ *περὶ* Τύρον, *scil. κατοικοῦντις*. In a temporal sense, it signifies *about*; as in Acts x. 9, *περὶ* ὥραν ἑκτην, *about the sixth hour*. So Matt. xx. 3, 5, 6, 9, Mark vi. 48, Acts xiii. 6. Hence, generally, *about, with respect to*; as in 1 Tim. i. 19, *περὶ* τὴν πίστιν ἡν ἄγιστος. Compare Mark iv. 19, Luke x. 40, 41, 1 Tim. vi. 4, 21, 2 Tim. iii. 8, Tit. ii. 7.

Obs. 6. *ὑπὸ*, properly *under*, has a local reference, with (1.) a genitive, to that which proceeds from beneath an object; but in the New Testament it is used only in its applied sense to express the *efficient or instrumental cause*, by which any thing is effected; and, for the most part, after verbs passive, or *neuters in a passive sense*. Thus in Matt. i. 22, τὸ ῥῆθ' ἐν ὑπὸ τοῦ Κυρίου. ii. 16, ἐπισπύχθη ὑπὸ τῶν μάγων. iii. 6, ἱερεῖς ζῶντο ὑπ' αὐτοῦ. Add Matt. iv. 1, viii. 24, xvii. 12, Rom. xiii. 1, 2 Pet. ii. 7. Compare Lucian. M. Peregrin. 19, Philostr. V. Apoll. i. 28, Polyæn. v. 2. 15. A local sense might perhaps be given, though it is not necessary, in 2 Pet. i. 17, φωνῆς ἐκχυνόμενῃ αὐτοῖς τοιαῦτα ὑπὸ τῆς μεγαλοπρεποῦς δόξης. (2.) Local direction towards the under part of an object is properly indicated by ὑπὸ with an accusative; as in Matt. v. 15, λύχνον τιθείσιν ὑπὸ τὸν μόδιον. viii. 8, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στήθεσιν ἐισέλθῃς. Less correctly, and but rarely in good writers, it marks a place of *rest*; as in Mark iv. 32, ὑπὸ τὴν σκιάν αὐτοῦ κατασκηνοῦν. John i. 49, ὄντα ὑπὸ τὴν σκῆην εἶδόν σι. Jude 6, ἱεὶς ζέφον τιτήρηκεν. Compare Lucian D. D. viii. 2, Æsop. Fab. xxxvi. 3. By an easy transition, it denotes *subjection*; as in Matt. viii. 9, ἀνθραπὸς εἰμι ὑπὸ ἐξουσίας, ἔρχομαι ὑπ' ἡμῶν σφεαλιώτας. Rom. iii. 9, ὑφ' ἡμαρτίας εἶναι. vi. 14, οὐ γὰρ ἴσται ὑπὸ ἡμῶν ἀλλ' ὑπὸ χάριν. See also Luke vii. 8, Rom. vii. 14, 1 Cor. ix. 20, Gal. iii. 10, 25, iv. 2, 1 Tim. vi. 1. It is once used of *time*, signifying *about*, in Acts v. 21, ὑπὸ τῇ ἡμέρᾳ, *about daybreak*. Compare Jon. iv. 11, LXX, Ælian, V. H. xiv. 27. So, in Latin, Liv. xxvii. 15, *Sub lucis ortum*.²

¹ Winer, § 51, h. and 53, f. Alt, § 81, 2. Kuinoel on Matt. xii. 41. Fritzsche on Matt. i. 12, and xii. 41. ² Winer, § 51, b. and 53, k. Alt, § 81, 6. Passov. Lex. in v.

§ 65.

1. Of the other prepositions which govern *three* cases, ἀμφὶ is not used by the New Testament writers. It therefore remains to consider ἐπὶ, παρὰ, and πρὸς.

Obs. 1. Ἐπὶ, signifying primarily *upon*, answers with (1) a *genitive* to the question *where*? It may be also rendered *at* or *near*. Thus in Matt. iv. 6, ἐπὶ χειρὸν ἀροῦσίν σοι. xxi. 19, ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ. xxvi. 12, βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος. xxvii. 19, καθήμενον αὐτοῦ ἐπὶ τοῦ βήματος. In Mark xii. 26, Luke xx. 37, ἐπὶ τοῦ βράτου should be rendered, *in the place or section, which treats of the burning bush*. This was the usual mode of Rabbinical citation, of which there are other examples in Mark ii. 26, Rom. xi. 2. With reference to *time*, it indicates an epoch *at* or *near* which an event took place; as in Matt. i. 11, ἐπὶ τῆς μετεκτείνσεως Βαβυλωνίων, *about the time of the Babylonian captivity*. Luke iv. 27, ἐπὶ Ἑλισαίου, *in the time of Elisha*. See also Acts xi. 28, Heb. i. 2; and compare 3 Esdr. ii. 16, Arrian. Exp. iii. 73, Aelian. V. H. xiii. 17. Hence the following applied senses are easily deducible:—Matt. ii. 22, βασιλεύει ἐπὶ τῆς Ἰουδαίας, *reigns over Judæa*. Matt. xviii. 16, ἐπὶ στόματος δύο μαρτύρων, *upon the testimony*. John vi. 2, τὰ σημεῖα, ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, *miracles which he performed upon the sick*. Acts vi. 3, οὗς καταστήσομεν ἐπὶ τῆς χρημᾶς ταύτης, *over this business*. viii. 27, ὅς ἐστιν ἐπὶ τῆς θύρας, *over the treasure*, i. e. a *treasurer*. (Compare Polyb. v. 72. 8, Diod. Sic. xiii. 47, Herodian. ii. 25.) Rom. i. 10, ἐπὶ τῶν προσευχῶν μου διόμινας, *in my prayers*. 1 Cor. vi. 1, κρίνεσθαι ἐπὶ τῶν ἁθιάνων, *before heathen judges*. 2 Cor. vii. 14, ἡ καύχησις ὑμῶν ἢ ἐπὶ Τίτῳ, *my boasting over or concerning Titus*. Rev. xi. 6, ἔξουσιν ἔχουσιν ἐπὶ τῶν ὑδάτων, *over the waves*. See also Matt. xxviii. 14, Mark xiii. 9, Acts xii. 20, xxiii. 30, xxiv. 19, xxv. 9, 26, xxvi. 2, 2 Cor. xiii. 1, Gal. iii. 16, Eph. iv. 6, 1 Tim. v. 19, vi. 13, Rev. ix. 11. Sometimes there is an *adverbial* sense; as in Mark xii. 32, Acts x. 34, ἐπ' ἀληθείας, *in truth, truly*. (2) The place *upon* which any thing *rests* is designated by ἐπὶ with a *dative*; as in Matt. xiv. 8, δὲς μοι αὐτὸ ἐπὶ πλινθοῦ τῆς κιβωτοῦ Ἰωάννου. xxiv. 33, ἐγγύς ἐστιν ἐπὶ θύρας, *close at the door*. Mark vi. 39, ἀνακλίνειν ἐπὶ τῷ χόρτῳ. It includes the idea of *hostility* in Luke xii. 52, ἔσονται σερῖς ἐπὶ δύο, καὶ δύο ἐπὶ τριῖ. Accumulation is sometimes signified; as in Matt. xxv. 20, ἄλλα πέντε τάλαντα ἐκέρθησα ἐπ' αὐτοῖς. Add Luke iii. 20, xv. 26, Eph. vi. 16, Phil. ii. 27, Col. iii. 13, Heb. viii. 1; and compare Xen. Cyr. iv. 5. 38, Lucian. D. D. i. 3. In a general sense, it indicates the *ground* or *foundation*, or the *object* and *purport*, of an action; as in Matt. xix. 9, ὅς ἐστιν ἀπολύσει τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ. xxiv. 5, πολλὰ ἐλεύσονται ἐπὶ τῇ ἐνδομῇ μου. xxvi. 50, ἐφ' ᾧ πάρεμι, *for what purpose are you come*? Mark vi. 52, οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἔσπετοις, *in consequence of the miracle of the loaves*. Acts ii. 38, βαπτισθήτω ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ. xiv. 3, περὶ ἡσυχίας ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι, *from confidence in the Lord*. This is particularly the case after verbs of *rejoicing*, *grieving*, and others denoting any *mental* emotion; as in Matt. xviii. 13, χαίρει ἐπὶ αὐτῷ. Mark iii. 5, συλλυπούμενος ἐπὶ τῇ πνεύματι καρδίας αὐτῶν. See also § 47. 3. *Obs.* 11. It is also used to express a *condition* or *stipulation*; as in 1 Cor. ix. 10, ἐπ' ἰσχυρίῳ ἐλπίδι ὁ ἀροτριῶν ἀροτριῶν, *under the hope of a harvest*. Compare Diod. Sic. ii. 25, Lucian. D. D. i. 4, Polyb. i. 59. 7. In definitions of *time* it indicates a *continued* or *repeated* act; as in John iv. 27, ἐπὶ ποσῶν, *in the mean time*. 2 Cor. iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης, *during or at the reading*. Phil. i. 3, ἐπὶ πάσῃ τῇ μνήμῃ ὑμῶν, *at every remembrance*, i. e. *whenever I remember you*. Sometimes it must be rendered *after*; as in Acts xi. 19, ἐπὶ Στεφάνῳ, *after the death of Stephen*. Heb. ix. 17

διαθήκη γὰρ ἐπὶ νεκροῖς βαβαία, *after men are dead*. Compare Xen. Hell. iv. 4. 9, Ælian. V. H. iv. 5. (3) With an *accusative*, ἐπὶ denotes *motion* or *local direction* *upon* or *towards* an object; as in Matt. ix. 18, ἐπὶθες τὴν χεῖρά σου ἐπ' αὐτήν. xiv. 19, ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. Luke iv. 25, ἐλθὺντα λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. Even with verbs of *rest*, the idea of *motion* is frequently included; as in John i. 32, καταβαῖν ἐμὴν ἐπ' αὐτόν. Combining a notion of *hostility*, it should be rendered *against*; as in Matt. x. 21, ἐκτασθήσονται τίνες ἐπὶ γονίς. Compare Luke xii. 52. Hence, generally, it marks the *end* or *object*, *towards* which any *action* or *feeling* is directed. Thus in Matt. iii. 7, ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, *in order* to receive his baptism. xiv. 14, ἐκπλαγχθῆναι ἐπ' αὐτοὺς, *he had compassion upon them*. Mark ix. 12, γίγνεται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, *with reference to the Son of Man*. That, too, *over* which power is exercised, is marked by ἐπὶ with an *accusative*; as in Matt. xxv. 21, ἐπὶ ὀλίγα ἢς σιστέ. Luke xii. 14, τίς με κατίσθησε δικαστὴν ἢ μαριστὴν ἐφ' ὑμῶν; 2 Thess. ii. 4, ὑπερημέμενος ἐπὶ πάντα λιγόμενον θεὸν ἢ σίβασμα. Compare Exod. ii. 19, LXX, Plat. Tim. p. 336, Diod. Sic. i. 91. Of *time* it marks the *space* *over* which an event extends itself. Thus in Luke iv. 25, ἐκλήσθη ὁ οὐρανὸς ἐπ' ὅτη σπεία καὶ μῆναι ᾗ. So in Luke xviii. 4, Acts xiii. 31, xx. 11, xxviii. 6, 1 Cor. vii. 39, Heb. xi. 30. Compare Polyb. i. 39. 12, iv. 63. 8. The forms ἐπὶ τρις, *thrice*, in Acts x. 16, and ἐπὶ πολλὸν, *for a long while*, in Acts xxviii. 6, are analogous. Sometimes, more definitively, as in Mark xv. 1, ἐπὶ τῷ πρωί, *in the morning*. Acts iv. 5, ἐπὶ τὴν αὔριον, *in the morrow*.¹

Obs. 2. Παρὰ, *of* or *from*, (1) when construed with a *genitive*, has a local reference to the *vicinity* from which an object comes; as in Mark xiv. 43, παραγίνεαι Ἰουδαίους παρὰ τῶν ἀρχιερέων. Compare Mark xii. 2, Luke viii. 49. Hence it denotes the *origin* or *source* of any thing; as in John i. 6, ἀνθρώπος ἀπιστοαλμῆς παρὰ θεοῦ. Acts xxii. 30, τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. So Matt. xxi. 42, Luke ii. 1, Rom. xi. 27, Acts vii. 16, 2 Tim. i. 18. More particularly it denotes the *source* from which information is derived, and is therefore employed after verbs of *inquiring*, *hearing*, *telling*, &c. Thus in Matt. ii. 4, συνδάνετο παρ' αὐτῶν. Mark viii. 11, ζητοῦντες παρ' αὐτοῦ σημεῖον. Phil. iv. 18, διζήμενος παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν. See § 41. 6. This last passage affords an example of another cognate sense, in which this preposition indicates that which is *connected* with, or *concerns* any one. Hence the above formula τὰ παρὰ τίνος, the *business* or *property* of a person; and, in the masculine, οἱ παρὰ τίνος, one's *connexions* or *kinsmen*, in Mark iii. 21. It will be observed that in the New Testament, as well as in other prose writings, παρὰ is usually prefixed to the names of animated existences. (2.) With a *dative*, παρὰ denotes *absolute proximity*, and is to be rendered *with*, *at*, or *near*. Thus in Matt. xxii. 25, ἦσαν παρ' ἡμῖν ἱστὰ ἀδελφοί, *living with us*, or, in our neighbourhood. John xix. 25, ἱσθῆκισαν παρὰ τῷ σταυρῷ. Acts ix. 43, μῖναι παρὰ τινὶ Σίμωνι. 1 Cor. xvi. 2, τιθεῖτω παρ' ἑαυτοῦ, *at home*. Compare Lucian, D. D. xxvi. 3. Frequently it is applied in a *tropical* sense; as in Matt. xix. 16, παρὰ ἀνθρώποις τοῦτο ἀδύνατον ἔστι παρὰ δὲ θεῷ πάντα δυνατὰ ἔστι. Luke i. 30, ὕψις χάριν παρὰ τοῦ θεοῦ. So in Luke ii. 52, Rom. ii. 11, *et alibi*. In similar expressions it may sometimes be rendered *before*, i. e. in the *presence of*, or in the *judgment of*; as in Rom. xi. 25, παρ' ἑαυτοῦ φρόνιμι. 1 Cor. iii. 19, ἡ σοφία τοῦ κόσμου τούτου, μυρία παρὰ τῷ θεῷ ἔστι. See also Luke i. 37, 1 Cor. vii. 24, 2 Pet. ii. 11, iii. 8. (3.) Before an *accusative*, παρὰ indicates *motion by the side*, *along*, or in the *vicinity* of a place; as in Matt. iv. 18, περιπατῶν παρὰ τὴν θάλασσαν. Luke viii. 41, πεισὼν παρὰ τοὺς πόδας. It is also used after verbs of *rest*, an idea of *motion* being in some sort included; as in Matt. xiii. 1, ἐκλθὼν ἐκάθιστο παρὰ τὴν θάλασσαν. See also Matt. xiii. 4, xv. 30, xviii. 29, Mark ii. 13, iv.

¹ Winer, §§ 51, g. 52, c. 53, l. Alt, Gram. N. T. § 81, l. Wetstein and Kypke on Acts xii. 20. Wahl. Lex. in v. ἐπὶ.

1, Luke v. 1, 2, viii. 5, Acts iv. 35, v. 2, 10. From the notion of *passing by* or *along*, the *prep.* has certain derived senses. It is used, for instance, when one thing is *preferred to*, or *surpasses*, another; as in Luke xiii. 2, 4, ἀμαρτωλοὶ παρὰ πάντας. Rom. i. 25, ἡλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. So Rom. xii. 3, xiv. 5, Heb. i. 9. Hence its use after comparatives; as in Luke iii. 13, μηδὲν πλὴν παρὰ τὸ διατιταγμὲνον ὑμῖν πρᾶσσιτε. Add Heb. i. 4, ii. 7, iii. 3, xii. 24; and see § 43. 3. It also signifies *beside* or *except*; as in 1 Cor. iii. 11, Θιμίλιον γὰρ ἄλλον οὐδεὶς δύναται θῆναι παρὰ τὸν κτίσαντα. 2 Cor. xi. 24, τισσαράκοντα παρὰ μίαν, thirty-nine. Likewise *transgression*; as in Acts xviii. 13, παρὰ τὸν νόμον, *contrary to the law*. Compare Rom. i. 26, iv. 18, xi. 24, xvi. 17, Gal. i. 8, Heb. xi. 11. In 1 Cor. xii. 16, 17, παρὰ τοῦτο signifies *therefore*, i. e. *by the side of this circumstance*, or *along with this circumstance*. Compare Plutarch. V. Camill. 28.¹

Obs. 3. Πρὸς, *to, unto*, indicates that which proceeds *from* one place *to* another; and hence with (1.) a *genitive*, it frequently denotes that which is *of advantage to any one*; as, for instance, in the phrase πρὸς τινος εἶναι, *to be of advantage to any one*. See Herod. i. 75, Thucyd. iii. 18, iv. 220. It occurs with this case once only throughout the New Testament, in Acts xxvii. 34, τοῦτο γὰρ πρὸς τῆς ὑμῶν τιμῆς ὑπάρχει. (2.) With a *dative* it signifies *at* or *near*; as in John xviii. 16, εἰσῆλθαι πρὸς τῇ θύρᾳ. xx. 12, Θιωρεῖ δύο ἀγγέλους, ἵνα πρὸς τῇ κιθαλῇ, καὶ ἵνα πρὸς τοῖς ποσίν. Rev. i. 13, περιζωσμένον πρὸς τοῖς μασποῖς ζώνην χρυσοῦν. Compare Xen. Cyr. ii. 4. 17, Polyb. i. 50. 1. It follows a verb of *motion* in Luke xix. 37, ἰγγίζοντας δὲ αὐτοῦ ἦδη πρὸς τῇ καταβάσει τοῦ ὄρους. Perhaps it should be rendered, *As he drew near the city, being at the foot of the mount*. Another reading is τὴν κατάβασιν. (3.) The primary import of πρὸς appears in its construction with an *accusative*; as in Matt. iii. 5, ἐξισπορεύετο πρὸς αὐτόν. John xx. 10, ἀπῆλθον πρὸς ἰαυτοὺς, *to their own homes*. 1 Thess. ii. 6, ἐλθόντες πρὸς ἡμᾶς ἀφ' ὑμῶν. In its various secondary applications this *directional* meaning is easily apparent, as when it follows verbs of *speaking*, *praying*, *promising*, *consenting*, *contending*, &c. Thus in Matt. iii. 15, εἶπε πρὸς αὐτόν. Mark iv. 41, ἔλιγον πρὸς ἀλλήλους. viii. 16, διελογίζοντο πρὸς ἀλλήλους. Luke i. 73, ὡμοσι πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν. xviii. 7, βοῶντων πρὸς αὐτόν. John v. 45, κατακηροῦσθαι ὑμῶν πρὸς τὸν πατέρα. Acts viii. 24, διῆθνητε πρὸς τὸν κύριον. xii. 21, ἰδημαγόμεν πρὸς αὐτούς. xxiii. 22, ταῦτα ἐνφανίσας πρὸς με. It also designates the *end* or *object* towards which an action is directed; as in Acts iii. 10, ὁ πρὸς τὴν ἰλιμενσοῦν καθήμενος. 1 Cor. x. 11, ἰγράφη πρὸς νομοθεσίαν ἡμῶν. That which is of *concern* or *importance* to any one is so indicated; as in the expression, τί πρὸς ἡμᾶς; *what is that to us?* See Matt. xxvii. 4, John xxi. 22, 23; and compare Polyb. v. 36. 8, Diod. Sic. i. 72. Hence such *periphrases* as those in Luke xix. 32, τὰ πρὸς εἰρήνην, *things which tend to peace*, i. e. *peace itself*. Acts xxviii. 10, τὰ πρὸς τὴν χρείαν, *necessaries*. After *substantives* and *adjectives* it is constantly used in its appropriate signification; as in Luke xxiii. 12, ἐν ἰχθρῷ ὄντες πρὸς ἰαυτοὺς. John iv. 35, λιμκαὶ πρὸς θιρσιμόν. xi. 4, ἀσθίνια πρὸς θάνατον. Add Acts ix. 2, xiii. 31, xvii. 15, xxiv. 16, Rom. iv. 2, v. 1, 1 Cor. vi. 1, 2 Cor. vii. 4. In some of these places the preposition may be rendered in *respect to*; and it has a comparative import in Rom. viii. 18, οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσιν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Compare Xen. Anab. iv. 5. 21, vii. 7. 24, Mem. i. 2. 52, Plat. Hipp. M. 2. It also sometimes implies a *motive*, as in Matt. xix. 8, πρὸς τὴν σκληροκαρδίαν ὑμῶν, *with reference to, or because of, your hardness of heart*. In definitions of *time* it signifies *towards*, as in Luke xxiv. 29, πρὸς ἰσπίραν ἰστί. A period of short duration is indicated by the phrase πρὸς καιρὸν, or πρὸς ὥραν, which occurs in Luke viii. 13, John v. 13, Gal. ii. 5, *et alibi*. There are occasional instances in which πρὸς is found with an *accu-*

¹ Winer, §§ 51, b. 52, d. 53, g. Alt, § 81, 3. Heindorf ad Plat. Phæd. p. 216. Schæfer ad Dion. Hal. p. 117.

sative after verbs implying *rest*; but the idea of motion is generally, though not always, included; as in Matt. iii. 10, ἥδη δὲ καὶ ἡ ἀξίονα πρὸς τὴν ῥίζαν τῶν δένδρων κίτεται. Compare Matt. xiii. 56, xxvi. 18, 55, Mark iv. 1, ix. 10, Luke xxii. 56, Acts v. 11, 1 Cor. xvi. 6, 7, 10, and elsewhere. So Diod. Sic. i. 77, Diog. L. i. 37.¹

Obs. 4. Although several of the *prepositions*, in their primary significations, express ideas not very distinct from each other; still the difference is sufficiently perceptible to render the investigation of their various relations a desirable pursuit. Thus the four *prepositions*, which more directly express the general idea of motion from a place, ἀπὸ, ἐκ, παρὰ, and ὑπὸ, and which are consequently constructed with a *genitive*, exhibit that idea in different points of connexion. It has been seen that ἀπὸ should mark the separation of one object from another *upon* which it lay, or *with* which it was in contact; whereas ἐκ denotes egress from *within*, παρὰ removal from a *near proximity*, and ὑπὸ erection from *beneath*. A nearer or less intimate union has also been shown to call for the use of μετὰ and σὺν respectively. It is not to be imagined however that these niceties were always accurately observed, and, from the peculiar position and character of the New Testament writers, it might be expected that they would not only multiply the use of prepositions with a view to ensure perspicuity of expression, but employ them without any strict regard to their more intricate shades of meaning, more especially the derived ones. The minute distinction between πρὸς and εἰς is constantly overlooked by the best writers; and they are actually interchanged in Philom. 3, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἀγίους. See also 1 Thess. ii. 6; and compare Pausan. vii. 6. 1, Arrian. Alex. ii. 18, Diod. Sic. v. 30. Little, therefore, will it excite surprise, that different prepositions are employed by different writers in the same sense. Thus ἐπὶ τὰ ὄρη in Matt. xxiv. 16, is parallel with εἰς τὰ ὄρη in Mark xiii. 14; and αἶμα πρὸ πολλῶν ἰσχυρόμενον in Matt. xxvi. 28, with τὸ ποτήριον τὸ ὑπὲρ ὑμῶν ἰσχυρόμενον. Sometimes, again, the same preposition is employed, but with a different case. Thus in Matt. xxiv. 2, οὐ μὴ ἀφιεῖν ὅδε λίθον ἐπὶ λίθον, which is in Mark xiii. 2, ἐπὶ λίθῳ. See also Rev. xiv. 9; and compare Gen. xlix. 26, Exod. viii. 3, xii. 7, LXX, Diog. L. ii. 8. 4. Nor, indeed, is it always material which case is employed. In the above example, for instance, both ἐπὶ λίθῳ and ἐπὶ λίθον are equally correct; but the idea, which should properly be presented to the mind by the former is that of one stone *lying at rest upon* another, whereas the latter suggests the notion of one stone *placed upon* another.²

Obs. 5. The *adverbial* use of *prepositions* in the New Testament is very rare. It has already been seen that ἀνά is once so used; besides which another example occurs in 2 Cor. xi. 23, διάκονοι Χριστοῦ εἰσὶ; ὑπὲρ ἰσχύος. To complete the sense, however, διακόνους may be considered as understood. Here also it may be remarked that *prepositions* are often used before *adverbs* as if they were *nouns*, or combined with them into one word, so as to regulate or qualify their import. Thus we have in Matt. iv. 17, ἀπὸ τότε. v. 32, παρεμύσος. xxiii. 39, ἀπ' ἄρτι. Acts x. 16, ἐπὶ πρὸς. xxviii. 23, ἀπὸ πρῶτον. Rom. vi. 10, ἰφάσμα. 2 Cor. viii. 10, ἀπὸ πένουσι. xi. 5, ὑπὲρ λίαν. 2 Pet. ii. 3, ἱεπαλαί. So in 1 Sam. xii. 20, LXX, ἀπὸ πρὸς. See also Matt. xxi. 21, xxvi. 64, John i. 52, Acts xxvi. 29, 2 Cor. ix. 2, xii. 11, 2 Pet. iii. 5. Of the same nature are ὡς ἄρτι in Matt. xi. 12, and ἄμα πρῶτον in Matt. xx. 1. Such expressions, however, are rarely met with, except in the later Greek. An *adverbial* import is also frequently annexed to a preposition with its case. Several examples have been already given in the preceding sections; to which may be added Matt.

¹ Winer, § 51, f. 52, e. 53, h. Alt, § 81. 5. Lobeck ad Phryn. p. 10. Wetstein on Acts xxvii. 34. Passov. Lex. in v.

² Winer, § 54. 1, 2, 3.

xxvi. 42, 44, ἐκ δυνάμεως, ἐκ πνεύματος. Acts xix. 20, κατὰ νόμον. Rom. vii. 13, κατὰ ὑπερβολήν. 2 Cor. viii. 13, ἐξ ἰσότητος. Eph. iii. 20, ὑπὲρ ἐκ περισσεύς (which also comes under the preceding examples.) 1 Thess. iii. 5, εἰς κενόν. Heb. vii. 12, ἐξ ἀνάγκης.¹

Obs. 6. In composition with verbs, prepositions are always used adverbially, so as to qualify in some sort the meaning of the simple verb, by the addition of some circumstances of time, place, order, intensity, or otherwise. These various relations and modifications are, or ought to be, explained in the Lexicon. With respect to the government of compound verbs, it is to be observed that they are frequently followed by the case required by the preposition with which they are compounded. Thus a genitive is put after verbs compounded with ἀπὸ and ἐκ. Matt. x. 14, ἐξερχόμενοι τῆς οἰκίας. Luke xiii. 12, ἀπολύσαι τῆς ἀσθενείας σου. After verbs compounded with ἐπὶ, πρὸς, and σὺν, a dative is put; as in Matt. xix. 5, προσκολληθήσεται τῇ γυναίκί. Mark xiv. 31, συναποθανῶν σοι. Luke i. 35, ἐπισκιάσει σοι. xv. 2, συναθροίσαι αὐτοῖς. Those compounded with περί take an accusative: as in Matt. iv. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν. Luke ii. 9, περιέλαμψεν αὐτούς. Sometimes the preposition is repeated before the governed noun, particularly ἀπὸ, εἰς, ἐκ, ἐπὶ, and πρὸς. Matt. vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ. viii. 5, εἰσιλθόντι εἰς Καπερναούμ. xxvi. 39, ἵπαισι ἐπὶ πρόσωπον. Mark x. 7, προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. xiv. 43, παραγίνεται σπῶν τῶν ἀρχαίων. Luke i. 76, προσπορεύσῃ πρὸς προσώπου αὐτοῦ. vi. 1, διαπορεύεσθαι διὰ τῶν σπορίμων. Col. ii. 13, συνιζωοποιεῖσιν σὺν αὐτῷ. Instead of repeating the same preposition, another of similar import is often employed; as in Matt. vii. 4, ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ. xiv. 19, ἀναβλήψας εἰς τὸν οὐρανόν. xvii. 3, μετ' αὐτοῦ συγκαλοῦντες. Mark iii. 13, ἀναβαίνει εἰς τὸ ὄρος. xv. 46, προσεκύλισε λῖθον ἐπὶ τὴν θύραν. See also Luke vi. 34, xix. 4, John xv. 26, Acts xvii. 23, 1 Cor. xvi. 7, 2 Cor. viii. 18, Phil. i. 24, 1 Tim. i. 3, 1 Pet. iii. 11. It will be readily observable, however, that these different constructions are not always equivalent. Some of them may indeed be regarded as fixed idioms; as, for instance, that of ἐκπίπτει with a simple genitive, and of εἰς after verbs compounded with that preposition. The single exception in Acts xvii. 2, is peculiar. It sometimes even happens that a construction opposite to that indicated by the verb may be necessary; either with or without a preposition. Thus in Mark iii. 16, ἀνίσθη ἀπὸ τοῦ ὕδατος. Luke x. 11, τὸν κοινοῦν ἀπομαρτυροῦμεθα ὑμῖν. Acts xiii. 4, ἀπίστεισαν εἰς τὴν Κύπρον. See also Luke ix. 54, John vi. 31, Acts xiv. 26, xx. 15, xxvii. 1, Rom. vi. 2, 10, Gal. ii. 19. In such cases the direct object of the verb is wanting; but it is sometimes expressed; as in Luke ii. 4, ἀνίσθη ἀπὸ τῆς Γαλιλαίας εἰς τὴν Ἰουδαίαν. Sometimes the import of the preposition is sunk, and the compound governs the case of the simple verb; as in 2 Cor. xi. 33, ἐξέφυγον τὰς χεῖρας αὐτοῦ. Compare Luke ix. 34, Acts xvi. 4.²

Obs. 7. A preposition is sometimes separated from its case; but chiefly by the particle δέ. Thus in Matt. iii. 1, ἐν δὲ ταῖς ἡμέραις ἐκείναις, Luke i. 24, μετὰ δὲ ταύτας τὰς ἡμέρας.

Obs. 8. It is usual to repeat the preposition before two or more nouns in the same case, when a distinct idea is expressed by each; as in Luke xxiv. 27, ἀρξάμενος ἀπὸ Μωσίου καὶ ἀπὸ πάντων τῶν προφητῶν. It is the same where four terms are united in two bands; as in Luke xiii. 29, ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου. More particularly when καὶ is repeated with each noun, or when τε καὶ couples them; as in Acts xxvi. 29, καὶ ἐν ὁλίγῳ καὶ ἐν πολλῷ. Compare Aristot. Eth. Nicom. iv. 1, vii. 4, Diod. Sic. xix. 86, xx. 15, Pausan. iv. 8. 2. Also

¹ Winer, § 54. Obs. 1, 2. and § 55. Alt, Gram. N. T. § 83, 8. Lobeck ad Phryn. pp. 45. sqq. Starz. de Dial. Maced. et Alexandr. pp. 209 sqq.

² Winer, § 56. Alt, Gram. N. T. § 75. Tittmann de vi Præpp. in verb. comp. in N. T. and Van Voort de usu verb. cum præpp. comp. in N. T. passim. Stallbaum ad Plat. Gorg. p. 154. Brunck. ad Aristoph. Nub. 987.

when connected by the *disjunctive* particles ἢ or ἀλλὰ. Acts viii. 34, *περὶ Ἰανῆ καὶ περὶ Ἰστροῦ τινός*; Rom. iv. 10, *πῶς οὖν ἐλογίσθη; ἐν περιστομῇ ὄντι, ἢ ἐν ἀκροβυσσίᾳ; οὐκ ἐν περιστομῇ, ἀλλ' ἐν ἀκροβυσσίᾳ*. See also 1 Cor. xiv. 6, 2 Cor. ix. 7, Eph. vi. 12, 1 Thess. i. 5, 8; and compare Pausan. vii. 10. 1, Alciph. i. 31. At the same time the rule is not strictly followed; but, where the objects are perfectly distinct, the preposition is not uniformly repeated. Thus in Luke xxi. 26, *ἀποφουχίσαντες ἀδρόντων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπιερχομένων τῇ οἰκουμένῃ*. John iv. 23, *ἐν πνεύματι καὶ ἀληθείᾳ*. Acts xxvi. 18, *ἐπαγγέψαι ἀπὸ ἐνότου εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐκ τῶν οὐρανῶν*. See also Acts vii. 38; and compare Aristot. Eth. Nic. vii. 11. 1, x. 9. 1, Diod. Sic. v. 31, Diog. L. procem. 6, Strabon. xvi. 778. D, Chrysost. xxiii. p. 277. It is also to be observed that the *preposition* is seldom repeated before a *relative*, which is in the same case with its *antecedent*. Thus in Luke i. 25, *ἐν ἡμέραις, ὡς ἐν τῷ κ. τ. λ.* So Acts xiii. 2, 39. Compare Xen. Anab. v. 7. 17, Conv. iv. 1, Plat. Legg. ii. 5, x. 15, xii. 7, Phaed. 21, Pausan. ix. 39. 4, Dim. Hal. i. 69. There are a few cases where the *preposition* is repeated; as in John iv. 53, *ἐν ἡμέρῃ τῇ αὐτῇ, ἐν ᾗ ἴσταν*. Acts vii. 4, *εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατακυλιῖτε*. So Demosth. act. Timoth. p. 705, B, *ἐν ταῖς χερίσιν, ἐν αἷς γέγραπται κ. τ. λ.* See also Aristot. H. An. v. 30, Diog. L. viii. 2. 11. In the Greek classics the preposition is seldom repeated in comparisons with *ὡς* or *ὡςπερ*, but in the New Testament always; as in Acts xi. 15, *ἐπίσταντες τὸ πνεῦμα τὸ ἄγιον ὡς αὐτοὺς, ὡςπερ καὶ ἡμεῖς ἐν ἀρχῇ*. So in Rom. v. 19, 2 Cor. viii. 7, Gal. iii. 16, Philem. 14, Heb. iv. 10. The case is somewhat different in Phil. ii. 22, *ὡς πατρὶ τίλοντες, οὐκ ἡμεῖς ἐκδιόλυσιν*.¹

Obs. 9. It frequently happens that the same preposition is employed with a different case, and in a different sense, in the same sentence; as in Heb. ii. 10, *ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα*, on account of whom, and by whom, are all things. Of a like nature is Heb. xi. 29, *διβῆσαν τὴν ἰερὴν θάλασσαν, ὡς διὰ ξηρᾶς*. On the other hand, a different preposition accompanies the same noun in order to express a different relation; as in Rom. iii. 22, *δικαιοσύνη Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἑπὶ πάντας τοὺς πιστεύοντας*. xi. 36, *ἐξ αὐτοῦ καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Gal. i. 1, *ἀπέσταλτος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου*. See also 1 Cor. viii. 6, xii. 8, 2 Cor. iii. 11, Eph. iv. 6, Col. i. 16, 2 Pet. iii. 5. The same mode of expression is also found in classical Greek; particularly in the later writers. Thus in Heliod. ii. 25, *πρὸ πάντων καὶ ἑπὶ πάντων*. Philostr. V. Apoll. iii. 25, *τοὺς ἑπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ*. Acta Ignat. δι' οὗ καὶ μεθ' οὗ τῷ πατρὶ ἡ δόξα.²

§ 66.—Of the Negative Particles. (BUTTM. § 148.)

1. Of the two simple *negative particles*, οὐ and μὴ, the former conveys a *direct* and *absolute* denial; the latter that which is merely *mental* or *conditional*. Accordingly οὐ is used:—

1. With single verbs, substantives, or adjectives, which, with the negative, form only one idea, and that very frequently directly opposite to the import of the word itself. Thus in Matt. xxiv. 22, *οὐ πᾶσα σὰρξ, no flesh*;

¹ Winer, § 54, 7. Stallbaum ad Plat. Sympos. p. 104, ad Gorg. pp. 38. 112. 247. Ast ad Plat. Legg. ii. 5. Schäfer ad Dion. de Comp. v. p. 325, Melet. p. 124. Herm. ad Vig. p. 854.

² Winer, § 54. 1, 6.

Luke xv. 13, μετ' οὐ πολλὰς ἡμέρας, *after a few days*; xxi. 9, οὐκ ἐνθάδε, *at a distant period*; Acts xvii. 4, 12, οὐκ ὀλίγοι, *many*; xix. 35, οὐ γινώσκει, *is ignorant*; xx. 12, οὐ μετρίως, *exceedingly*; Rom. i. 13, οὐ θέλω, *I am unwilling*. See also Gal. iv. 27, Eph. v. 4, Heb. xi. 35, 1 Pet. i. 8, *et alibi*. Here also belongs the citation from Deut. xxxii. 21, in Rom. x. 19, ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔδει. Compare Rom. ix. 25, 1 Pet. ii. 10.

2. In propositions, where any thing is *directly* denied; as in Matt. v. 16, οὐκ ἔλθον καταλύσαι. xiii. 28, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη, Οὐ. xxi. 27, εἶπον, οὐκ οἶδαμεν. John i. 21, ἠρώτησαν αὐτὸν, Ἡλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. This is the case, where the negation is positive, even in conditional sentences; as in 1 Cor. ii. 8, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

3. In the *sermo obliquus*, and when ὅτι is used with a finite verb, as after verbs implying *knowledge, belief, &c.*, οὐ is still used, where the statement involves a direct negation; as in Matt. xvi. 11, πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν; Luke viii. 47, ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε. John iv. 17, καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. ix. 31, οἶδαμεν ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει. Acts xxvi. 26, λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. The usage, however, in these cases is somewhat arbitrary; since the proposition may generally be treated as a mental conception. Thus in Acts xxv. 24, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.

2. On the other hand, μὴ is used in all *independent* sentences, containing a *wish, prohibition, petition*, or the like, with an *imperative, conjunctive, or optative*. Thus in Matt. i. 20, μὴ φοβηθῇς. v. 17, μὴ νομίσητε ὅτι ἔλθον καταλύσαι τὸν νόμον. vi. 19, μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς. Mark xi. 14, μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Luke xx. 16, μὴ γένοιτο. Acts i. 20, μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. Rom. xiv. 16, μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. Sometimes the verb is not expressed, as in John xiii. 9, Κύριε, μὴ τοὺς πόδας μου μόνον, *scil. νίψης*. Compare Eph. v. 15, Col. iii. 2, James i. 22, *et alibi*. It is not used in prohibitions with a *future indicative* in the New Testament.

Obs. 1. The distinction between οὐ and μὴ, and the *conditional* import of the latter, will readily appear from the following examples: Mark xii. 14, ἔξεστι κῆρσαι

Καίσαρι δούκει, ἢ οὐ; δώμην, ἢ μὴ δώμην; where the first clause puts the question of tribute in a *positive*, and the latter in a *speculative* form. John iii. 18, ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κίκεται, ὅτι μὴ πιστίζεται κ. τ. λ. Here οὐ κρίνεται simply denies the believer's liability to condemnation; whereas ὁ μὴ πιστεύων indicates a *supposed*, not a *definite*, individual, and μὴ πιστίζεται refers to the assumed cause of his condemnation. At the same time οὐ πιστίζεται would have been equally correct; since, admitting the *supposed* fact to be true, the same might be positively stated, and so it is in 1 John v. 10, ὁ μὴ πιστεύων τῷ Θεῷ, ψεύεται πιστοῦναι αὐτὸν, ὅτι οὐ πιστίζεται κ. τ. λ. The two particles are frequently thus united in the later writers, and not always with the distinction accurately marked. See Lucian. Tyran. 15, D. M. xvi. 2, Adv. indoct. 5, Strabo iii. 138, xv. 712, Plutarch. Apophth. p. 183, Sext. Empir. Hypotyp. iii. 1, 2, Adv. Math. i. 3, 68, ii. 60, Himer. Orat. xxiii. 18, Agath. ii. 23, Joseph. Ant. xvi. 9. 3.

3. Since a conception of the mind is implied in the use of the particle *μή*, it is properly found in the following constructions:—

a. After the causal particles *ἵνα*, *ὅπως*, &c. Matt. vi. 18, ὅπως μὴ φανῇς κ. τ. λ. Acts xx. 16, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι. Rom. vii. 25, ἵνα μὴ ᾖτε παρ' ἑαυτοῖς φρόνιμοι. xv. 20, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. 2 Cor. iii. 5, ὥστε μὴ δύνασθαι κ. τ. λ. See also Luke viii. 10, 1 Cor. i. 17, ii. 5, iv. 6, 2 Cor. ii. 3, 5, 11, iv. 7, *et alibi*. Of *μή*, after verbs of *fearing*, see § 56. 2. *Obs.* 5.

b. As a simple *interrogative* particle, where a *negative* reply is anticipated; as in Matt. vii. 9, μὴ λίθον ἐπιδώσει αὐτῷ; Luke xvii. 9, μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ; οὐ δοκῶ. See also Matt. ix. 15, Mark ii. 19, iv. 21, John iii. 4, iv. 12, 33, vii. 35, Acts x. 47, Rom. iii. 3, 5, xi. 1. Where an affirmative reply is expected, *οὐ* or *οὐκ* is used; as in Matt. vii. 22, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν; Add Matt. v. 26, xiii. 27, Luke xii. 6, James ii. 5. Sometimes *οὐ* is found, where *μή* might perhaps be expected; as in Acts xxi. 38. So also in Luke xvii. 18, which should doubtless be read interrogatively. Both particles have their appropriate import in Luke vi. 39, μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροις εἰς βάθυνον πεσοῦνται. By *οὐ μή* the *negative* is strengthened, and involves in fact an *energetic affirmative*; as in Luke xviii. 7, ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ; John xviii. 11, τὸ ποτήριον, ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πίω αὐτό; Compare Matt. xxvi. 29. When *μή* *οὐ*

¹ Winer, §§ 59, 1—5. 61, 3. Alt, Gram. N. T. § 83, 1. 84, 2. Anton. Progr. de discrim. partit. οὐ et μή. Schæfer. Melet. Cr. pp. 71. 91. Stallbaum ad Plat. Phæd. pp. 43. 144. Hermann. ad Soph. CEd. T. 568. Aj. 76. Schæfer ad Demosth. in div. loc. Fritzsche ad Matt. xxvi. 42. Passov. Lex. in vv. οὐ et μή.

are used, the former alone is interrogative, and the latter belongs to the verb; as in Rom. x. 18, 19, *μὴ οὐκ ἤκουσαν*; *μὴ οὐκ ἔγνω Ἰσραήλ*; Add 1 Cor. ix. 4, 5, xi. 22; and compare Judg. xiv. 3, Jerem. viii. 4, LXX, Ignat. Ep. ad Trall. 5.

- c. After the conditional particles *εἰ*, *εἰάν*, whence *εἰ μὴ*, *except*. Thus in Matt. v. 20, *εἰάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ.* Mark vi. 5, *εἰ μὴ ὀλίγοις ἄρρώστοις ἐπιθεῖς τὰς χεῖρας*. Luke ix. 13, *οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μὴτι παρευδέντες ἀγοράσωμεν*. John xv. 24, *εἰ τὰ ἔργα μὴ ἐποίησα*. Compare Mark xii. 19, John xv. 4, 2 Cor. xiii. 5, Gal. i. 7, James ii. 17. Here also belongs the elliptical phrase *εἰ δὲ μήγε*. Matt. ix. 17, *οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσχοῦς παλαιούς· εἰ δὲ μήγε*, κ. τ. λ. Add Matt. vi. 1, Luke x. 6, xiii. 9, xiv. 32, John xiv. 11, Rev. ii. 5. It is not, however, to be denied that *οὐ* is very frequently found after *εἰ*. But it will be seen that, in such cases, the two particles have no connexion, and *οὐ* either coalesces with the verb so as to form a single and opposite idea, or conveys a *direct* and *absolute* negation to the entire period. Instances of the former alternative are Matt. xxvi. 24, *εἰ οὐκ ἐγεννήθῃ*, *if he were unborn*; 42, *εἰ οὐ δύνатаι*, *if it is impossible*; John v. 47, *εἰ οὐ πιστεύετε*, *if ye disbelieve*. When it combines with the whole clause, it is not a *condition* which is represented by *εἰ*, but a positive denial or exception indicated by *οὐ*. Thus in Luke xi. 8, *εἰ καὶ οὐ δώσει αὐτῷ ἀνάστας*, *though he will not rise up to give him*; 1 Cor. ix. 2, *εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι*. To one or other of the above cases may also be referred Luke xii. 26, xiv. 26, xvi. 11, 12, 31, xviii. 4, John i. 25, x. 37, 1 Cor. xi. 6, xv. 13, sqq. 29, 32, xvi. 22, Rev. xx. 15. Compare Diog. L. i. 8. 5, ii. 5. 16, Sext. Empir. adv. Math. xii. 5, Æsop. F. vii. 4, Aristid. Orat. i. 56.

- d. After relatives used in a *conditional* or *indefinite* sense, and with the *article*, when, with its *adjective* or *participle*, it may be resolved by a relative. Thus in Matt. x. 28, *μὴ φοβηθῇτε ἀπὸ τῶν τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι*. xi. 6, *μακάριός ἐστιν, ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί*. xii. 30, *ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει*. Mark vi. 11,

οἱ ἄν μὴ δέξονται ὑμᾶς, κ. τ. λ. John v. 23, ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα. Col. ii. 18, ἃ μὴ εἰσάρακτε ἐμβατεῶν. Tit. i. 11, διδάσκοντες ἃ μὴ δεῖ. So with the *participle* only; as in Matt. ix. 36, πρόβατα μὴ ἔχοντα ποιμένα. Compare Matt. iii. 10, xiii. 19, xviii. 13, xxii. 24, xlv. 29, Mark xi. 23, Luke viii. 18, ix. 5, x. 10, John xii. 48, xv. 2, Acts iii. 23, Rom. xiv. 3, 1 Cor. vii. 29, Col. i. 23, 2 Thess. i. 8, 2 Pet. i. 9, Rev. iii. 15. It frequently happens, however, that, to maintain a *negative* assertion with greater assurance, οὐ is employed in a relative sentence. Thus in Matt. x. 26, οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν δ' οὐ γνωσθήσεται. See also Luke xxi. 6, Acts xix. 35, 1 Cor. iv. 7, Heb. xii. 7. So Lucian, Sacrif. 1, οὐκ οἶδα, εἴ τις οὕτω κατηγήσεται, ὅστις οὐ γελᾶσεται.

- e. With *participles* in a *conditional* sense; as in Luke xi. 24, μὴ εὗρίσκον, *if he finds none*; John vii. 15, πῶς οὗτοι γράμματα οἶδε, μὴ μεμαθηκώς; *though he has never learnt*; (So Philostr. Apoll. iii. 23, γράφει μὴ μαδῶν γράμματα.) 1 Cor. x. 33, κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, *while I seek not*. Compare Luke xii. 47, John vii. 49, Rom. viii. 4, x. 20, 1 Cor. iv. 18, vii. 37, ix. 21, 2 Cor. iv. 18, Phil. iii. 9. On the other hand, οὐ with *participles* denies *simply* and *unconditionally*, whether they depend upon the preceding verb, or are used *absolutely*. Thus in Acts vii. 5, οὐκ ὄντος αὐτῷ τέκνου. 1 Cor. iv. 14, οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Add Gal. iv. 27, Phil. iii. 3, Col. ii. 19, Heb. xi. 35, 1 Pet. ii. 10; and compare Strab. xvii. pp. 796. 822, Diod. Sic. xix. 97, Philostr. Apoll. vii. 32, Ælian V. H. x. 11, Lucian. Philos. 5, M. Peregr. 34.

- f. With an *infinitive*, when dependent on another verb, or employed *substantively* with or without the *article*. Thus in Matt. v. 34, ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμῶσαι ὅλως. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. xxii. 23, οἱ λέγοντες μὴ εἶναι ἀνάστασιν. Acts iv. 20, οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. Rom. xi. 8, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν. xiv. 21, καλὸν τὸ μὴ φαγεῖν κρέα, *that is, it is well if one never eats meat*. So Matt. ii. 12, Luke xx. 27, Act. iv. 17, 18, v. 28, xix. 31, xxvii. 21, Rom. vii. 3, xi. 10, xiii. 3, xiv. 13, xv. 1,

1 Cor. v. 9, vii. 1, ix. 18, 2 Cor. ii. 1, 1 Thess. ii. 9
2 Thess. ii. 2, iii. 8, James iv. 2.

Obs. 2. It is perhaps more difficult to explain the occasional use of *μή* for *οὐ*, than that of *οὐ* for *μή*. In a few passages the latter occurs where the negative is so plainly *direct*, that the former would rather be expected: as in Acts ix. 9, *ἢ ἡμέρας τρεῖς μή βλείπων*. Rom. i. 18, *ποιῶν τὰ μή καθήκοντα*. (Compare Eph. v. 3.) 1 Tim. v. 13, *τὰ μή δόντα*. Probably the continual occurrence of this *negative*, especially with *participles*, may have caused some little negligence with respect to it; not to mention that in antitheses, and with a view to peculiar emphasis, it is constantly employed to convey an *absolute* denial. Thus in 1 Cor. i. 28, *ἐκλήξατο ὁ Θεὸς τὰ μή ὄντα, ἵνα τὰ ὄντα καταργήσῃ*. 2 Cor. iii. 14, *τὸ αὐτὸ κάλυμμα κέινει, μή ἀνακαλυπτόμενον*. iv. 18, *μή σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μή βλεπόμενα*. vi. 9, *ὡς παιδιούμενοι, καὶ μή διανοούμενοι*. (Compare ch. iv. 8, 9.) An emphasis seems to lie in the turn of expression in 2 Cor. v. 21, *τὸν γὰρ μή γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἔποιον*, *who cannot be supposed to have known sin*; for *τὸν οὐ γνόντα* would imply nothing more than *τὸν ἀγνόντα*. Compare Rom. iv. 19. *Both negatives are united in 1 Pet. i. 8, ὅτι οὐκ εἶδότες ἀγαπήναι· εἰς δὲ, ἀρετὴν μή ὁρῶντες, ἀλλὰ πιστεύοντες, ἀγαλλῶμεθα*. For this change in the expression there is no apparent cause; but it has an exact parallel in Lucian. adv. indoct. 5. *κυβερνῶν οὐκ εἰδώς καὶ ἰσχυρύν, μή μίμησθαι*.

Obs. 3. Two *negatives* sometimes destroy each other; as in Acts iv. 20, *οὐ δυνάμεθα γὰρ ἡμεῖς, ὃ εἰδομεν καὶ ἠκούσαμεν, μή λαλεῖν*, *we are not able not to declare, i. e. we must declare*. Here the negatives belong to different verbs; and it happens much more frequently, that two negatives, joined to the same verb, render the negative stronger. Thus in Mark v. 37, *οὐκ ἔφηκεν οὐδὲνα αὐτῷ συνακαλουθῆσαι*. John xv. 5, *χωρὶς ἡμοῦ οὐ δύνασθε ποιῆναι οὐδὲν*. See also Mark i. 43, xv. 4, Luke iv. 2, xi. 40, John vi. 63, Acts viii. 39, xxv. 24, Rom. xiii. 8, 1 Cor. vi. 10, viii. 2, 2 Cor. xi. 8. The expression is sometimes yet further strengthened by an accumulation of negatives; as in Luke xxiii. 53, *οὐ οὐκ ἦν οὐδέπω οὐδὲς κρίμινος*.¹ Of the construction of *οὐ μή*, see above § 53, 5.

§ 67.—Of some other particles. (BUTTM. § 149.)

ὧς, as, like, is a particle of *resemblance*, answering to *οὕτως, so*; for which, however, it is never substituted, as some have supposed. The sense must be thus filled up in Mark xiii. 34, (*οὕτως ἐστὶν ὁ καιρὸς*), *ὡς ἄνθρωπος κ. τ. λ.* In Heb. iii. 11, iv. 3, it is *wherefore*; and this meaning it bears in Arrian. Exped. ii. 16. 5, v. 15. 5. After verbs of *saying* and *knowing*, it is the same with *ὅτι, that*; as in Luke viii. 47, *ἀπήγγειλεν αὐτῷ, ὡς ἰάθη παραχρῆμα*. Acts x. 28, *ὁμοῖς ἐπίστασθε ὡς ἀδεύμιτόν ἐστι κ. τ. λ.* With superlatives it expresses *intensity*, as in Acts xvii. 15, *ὡς τάχιστα, as quickly as possible*; and with adjectives, *admiration*; as in Rom. x. 15, *ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην*.

¹ Winer, § 59, 8. Alt, § 83, 3. Ast ad Plat. Polit. p. 541. Hermann, ad Viger. p. 542.

Add Rom. xi. 33, 1 Thess. ii. 10; and compare Cebet. Tab. iv. 6. With *numerals* it signifies *about*; as in Mark v. 13, *ὡς δισχίλιοι*, *about or nearly two thousand*. See also Mark viii. 9, John i. 40, vi. 19, xxi. 8, Acts i. 15, v. 7, xiii. 18, 20; and compare Ruth i. 4, 1 Sam. xi. 1, LXX, Polyb. i. 19. 5.

"Ὅπως is much less frequently employed in the New Testament, as well as in the later Greek writers, than in those of the earlier and purer ages. Its uses are precisely similar to those of *ὥς*, and, like that particle, it sometimes indicates the *event*; as in Matt. ii. 23, xiii. 35, *et alibi*. Some refer also Acts xiii. 19 to this head. As an adverb, *how*, it occurs in Luke xxiv. 20. The adverbial sense, though possible, is not necessary in Matt. xxii. 15, xxvi. 59, Mark iii. 6.

"Ὅτι, in order that, properly indicates *purpose*, as in Matt. xix. 13, John xvi. 1, Eph. v. 26, 27, *et alibi*. Its use, however, in the New Testament is very extensive; and, as in the later writers generally, it is frequently used after verbs of *saying*, *commanding*, &c., and other verbs and adjectives, which are more properly followed by *ὅτι*. Thus in Matt. iv. 3, εἰπὲν ὅτι οἱ λίθοι οὗτοι ἄρτοι γένωνται. v. 29, 30, συμφέρει γὰρ σοι ὅτι ἀπόληται κ. τ. λ. vii. 12, πάντα οὗν ὅσα ἂν θέλητε ὅτι ποιῶσιν ὑμῖν κ. τ. λ. viii. 8, οὐκ εἰμὶ ἰκανὸς ὅτι μου ὑπὸ τὴν στέγην εἰσελθῆς. Luke i. 43, πόθεν μοι τοῦτο, ὅτι ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με. See also Matt. xii. 16, xiv. 36, xvi. 20, xviii. 6, 14, Mark ix. 12, Luke vii. 6, John ii. 25, vi. 62, xv. 16. Hence it is sometimes simply *exegetical*; as in John xvii. 3, αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ὅτι γινώσκωσι σέ. There are also many passages, in which *ὅτι* denotes *event*, *result*, *consequence*; as in Matt. i. 22, and elsewhere, when a prophecy is mentioned. See also Luke xi. 50, John ix. 2, 3, 39, Rom. v. 20, xi. 31, 1 Cor. xi. 15, 1 Pet. v. 6, 1 John ii. 19, *et alibi*. This import of *ὅτι* has, it is true, been strongly contested; but the arguments against it are by no means convincing; for, although it was certainly designed, for example, that a prophecy should be fulfilled, (and hence, indeed, the connexion between the two meanings,) it can scarcely be said that the prediction was made simply *in order that* it might be accomplished; and the same remark may be applied to the other passages

above cited.¹ As a *particle of time*, *ἵνα* occurs in John xii. 23, xiii. 1, and elsewhere; and the elliptical form *ἵνα τι* in Matt. ix. 4, xxvii. 46, Luke xiii. 7, Acts iv. 25, 1 Cor. x. 29. See § 68.

ὥστε, so that, with *infinitive*, chiefly. See § 57. 3.

ὅτι, that, is properly used after verbs of *saying*, *knowing*, and such others as take the accusative with the *infinitive* in Latin. See Matt. ii. 16, v. 5, 1 Cor. v. 6, Heb. viii. 9, 10, *et passim*. An ellipsis of some such verb as *λέγω*, *οἶδα*, will accordingly explain what is called the relative use of *ὅτι*, and most of those passages where it has been rendered *so that*, *when*, *although*, &c. See Matt. v. 45, vi. 5, 13, xi. 29, Luke xi. 48, xii. 24, xxiii. 40, John vii. 35, Acts i. 17, x. 14, Rom. ix. 20, xiv. 11, 1 Cor. xi. 15, 1 John iii. 20. Another sense assigned to this particle is *because*, but it here depends upon *διὰ τοῦτο* expressed or understood, and is therefore still *declarative*. Compare Matt. xiii. 13, xxiii. 13, John viii. 43, 44, 47, 1 John iii. 14, 20. Hence also in *interrogations*, *τί* is sometimes expressed, and at others understood. Compare Mark ix. 11, 28, John xiv. 22, Acts v. 4, 9. In Luke vii. 47, *ὅτι ἠγάπησεν πολὺ* indicates the *sign*, not the *cause* of the woman's forgiveness. The greatness of her love evinced her sense of the great mercy she had received. Lastly, *ὅτι* is frequently used in quoting the words of another, even when the *sermo obliquus* is not employed; as in Matt. ii. 23, *τὸ ῥηθὲν διὰ τῶν προφητῶν*, "Ὅτι Ναζωραῖος κληθήσεται. John i. 20, *ἠμολόγησεν*, "Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. So also in Matt. xxvi. 72, 74, xxvii. 43, 47, Mark i. 15, vi. 35, xii. 6, Luke xvii. 10, John i. 32, iv. 17, 39, Acts v. 23, 25, James i. 13. Compare Epict. Ench. 14.²

εἰ, if. See §§ 51 and 56. Both in the classics and in the New Testament it may frequently be rendered *although*; as in 2 Cor. xiii. 4, *καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ*. More frequently, however, we find *εἰ καὶ*, *though*, *even though*; as in Matt. xxvi. 33, *εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι*. See

¹ Winer, § 57, 6. Fritzsche ad Matth. Excurs. i. Lucke's Comment. on John, ii. 144. Tholuck on John xv. 16, Rom. v. 20. Alt, Gram. N. T. § 85, 4. Hermann. ad Viger. p. 852.

² Winer, § 57, 4. Alt, Gram. N. T. § 85, 7. Kuinoel ad Luc. vii. 47, Acts i. 17. Passov. Lex. in v. *ὅτι*. Wahl in v. *ὅτι*.

also Luke xi. 8, xvii. 2, xviii. 4, Rom. xi. 17, 1 Cor. ix. 2. Sometimes it indicates the *event*, and may be rendered *that* or *whether*; as in Mark xv. 44, ἐθαύμασαν εἰ ἤδη τέθνηκε. John ix. 25, εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα. Also, as an interrogative particle it denotes *whether*. Thus in Matt xii. 10, ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν δεῦπνεν; Luke xiii. 23, εἰ ὀλίγοι οἱ σωζόμενοι; Add Matt xxvii. 49, Mark iii. 2, viii. 23, Luke vi. 7, xxii. 49, xxiii. 6, Acts i. 6, vii. 1, x. 18, xvii. 11, xix. 2, xxi. 37, xxii. 25, 1 Cor. i. 16, vii. 16; and compare Gen. xvii. 17, xliii. 6, 1 Kings xiii. 14, 2 Kings xx. 20, Ruth i. 19, Job v. 5, LXX. This use of εἰ in direct questions is not found in the earlier Greek writers.¹

Obs. In oaths and solemn assertions, the particle *ei* has sometimes the force of a *negative*; as in Mark viii. 12, ἀμὲν λίγω ὑμῖν, εἰ θεθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. (Compare Matt. xii. 39, xvi. 4, Luke xi. 29.) Heb. iii. 11, iv. 3, ὡς ἄρρα εἰ τῇ ἐργῇ μου, εἰ τίσις αὐτῶν εἰς τὴν κατάπαυσίν μου. This is an *Hebraism*, and occurs Deut. i. 35, 1 Sam. iii. 17, 2 Sam. iii. 35, Ps. lxxxviii. 35, xciv. 11, cxxxii. 44. The form is in fact elliptical, and is given in full in Exod. xiv. 16, ζῶ ἰγὼ, εἰ οὐκ ἔστι θνητοὶς σωθήσονται. Very similar is Aristoph. Equit. 2, ἰὰν μὴ εἴ ἐκφύγω, οὐδέποτε βήσομαι. So in Latin, Cic. Epist. Fam. ix. 15. 7, *moriar, si habeo*. On the other hand, *ἰὰν μὴ* is sometimes used in the LXX as an *affirmative*; but it is very injudicious to explain such passages as Mark iv. 22, x. 30, 2 Thess. ii. 3, by this idiom. The latter involve an ellipsis, which is readily supplied from the context; and in the former, the *relative* is followed by *ἰὰν* according to common usage.²

ἐπεὶ, ἐπειδὴ. See § 55. 1.

ἐὰν, ἥν, ὅταν, ὁπότεν, ἐπειδάν. See § 55. 2. and § 56.

ἢ, *or*, and, after a comparative, *than*, requires no illustration.

It is never used for *καὶ*, as some have thought it to be; though, in the very nature of things, the employment of either particle, in a variety of passages, may be indifferent, and therefore equivalent. See Luke xx. 2 (compare Matt. xxi. 23), Acts i. 7, Eph. v. 3, *et alibi*. In 1 Cor. xi. 27, *καὶ* is a various reading: and other instances in which the particles have been interchanged by the copyists, are John viii. 14, 1 Cor. xiii. 1. Sometimes the two particles *ἢ καὶ*, or *even*, are united; as in Luke xviii. 11, Rom. ii. 15, 2 Cor. i. 13. In a double question, *ἢ* introduces the second member, either with or without an interrogative

¹ Winer, § 61, 2. Alt, Gram. N. T. § 84. Bornemann. ad Xen. Apol. Socr. 5. p. 39. Wahl *de ei et eis in N. T. usu*.

² Winer, § 59, 8. *Obs.* Alt, Gram. N. T. § 83, 6. Bos Ellips. Gr. p. 803. Wahl Lex. in v. *ἰὰν*.

particle in the preceding clause. Thus in Luke xx. 4, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 1 Cor. i. 13, μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; See also Mark iv. 30, Luke xiv. 31, xv. 8, xx. 2, Rom. ii. 4, 1 Cor. ix. 5, Gal. i. 10, James iii. 12. Where there is only a simple question, the former member may be considered as suppressed; as in Matt. xx. 15, ἢ οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; So in Matt. vii. 9, xii. 29, Rom. vii. 1, xi. 2, 1 Cor. x. 22, xi. 14, 2 Cor. xiii. 5. Once only ἢ is repeated, namely, in 1 Cor. xiv. 36, ἢ ἂν ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; Of ἦτοι, with ἢ following, there is an example in Rom. vi. 16.¹

Καί, *and*, has the same uses in the New Testament which obtain in other writers. Thus it is used, though its *conjunctive* force is still apparent, as a *particle of time*:—Mark xv. 25, ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. Add Matt. xxvi. 2, 45, Luke v. 17, xix. 43, xxiii. 44, Acts v. 7. So Plat. Symp. p. 220. C. ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ἡσθάνοντο. In *comparative* sentences:—Acts vii. 51, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, i. e. οὕτω καὶ ὑμεῖς ἐποιήσατε. See also Matt. vi. 10, John vi. 57, xx. 21, and elsewhere; and so Thucyd. viii. 1, ὡς ἔδοξεν αὐτοῖς, καὶ ἐποιοῦν ταῦτα. In questions, where it marks a strong emphasis:—Mark x. 26, καὶ τίς δύναται σωθῆναι; 2 Cor. ii. 2, καὶ τίς ἐστιν ὁ εὐφραίνων με; Also before imperatives; as in Luke xii. 29, καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, κ. τ. λ. It is frequently explanatory, and may be rendered *even, namely*; as in the expressions, Θεὸς καὶ πατὴρ, Θεὸς καὶ σωτὴρ. See above, § 29. Thus also Matt. xiii. 41, συλλέξουσιν πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. John x. 12, ὁ μισθωτὸς, καὶ οὐκ ὦν ποιμήν. In such explanations, however, καὶ often adds something stronger to what precedes; as in 1 Cor. ii. 2, οὐ γὰρ ἔκρινα τοῦ εἰδέναι τὶ ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον. It has, moreover, the sense of *also, likewise*; as in Mark xii. 22, ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. Luke xii. 35, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. But, besides these ordinary usages of καὶ, there are others, which, though not perhaps wholly unexampled in pure

¹ Winer, § 57, 3. Alt, *ubi supra*. Passov. Lex. in voc. #.

Greek, seem rather to have originated with the antithetic import of the Hebrew וְ . Thus it frequently signifies *but*, and *yet*; as in Matt. vi. 26, τὰ πετεινὰ οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. xi. 17, ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἐδρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Add Matt. i. 25, vii. 26, x. 29, 39, xii. 5, 35, 39, 43, John iii. 14, 32, viii. 49, ix. 30, xx. 29. On the other hand, it may sometimes be rendered *nor*; as in Matt. x. 26, John xii. 40, Rom. ii. 27, 2 Cor. xii. 21, *et alibi*. Its frequent use after ἐγένετο, *it came to pass*, is also a Hebraism. See Matt. ix. 10, Luke v. 17, vi. 1, viii. 1, Acts v. 7; and compare Deut. ii. 16, 17, Josh. xvii. 13, Judg. xiii. 20, 1 Sam. xiii. 22.

With respect to the repetition of the *copula*, the double καὶ is found in Luke xxii. 33, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. So in John ix. 37, Acts xxvi. 29, Rom. xi. 33, *et alibi*. Instead of which, τε is followed by καὶ, in Luke ii. 16, Acts xx. 21, *et saepius*. In Acts xxvi. 16, τε is doubled. Sometimes also, καὶ is combined with other particles; but it is only necessary to notice καὶ δὲ, *and besides*, which frequently occurs in the New Testament with the intervention of one or more words between them, as in other writers. Thus in John vi. 51, ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν. See also John xv. 27, Acts iii. 24, 2 Pet. i. 5, 1 John i. 3. In some of these places little or nothing seems to be added to the import of καὶ alone.¹

It is by no means easy to ascertain the precise difference which exists between the import and application of the two particles καὶ and τε. In general the former seems to connect words or sentences, and nothing more; whereas the latter indicates some additional idea, *besides* that of mere conjunction. See Acts xxi. 28, xxii. 8, 28, *et alibi*. This distinction, however, is not based on very satisfactory evidence.

Obs. One of two verbs, which are connected by the copula καὶ, may frequently be expressed adverbially. Thus in Luke vi. 48, ἵκανψι καὶ ἰβάζουσι, for βιάζουσι ἵκανψι.

¹ Winer, § 57, 2. Alt, Gram. N. T. § 85, 5. Passow, Schleusner, and Bretschneider in v. Gesen. in γ. Pott ad 2 Pet. i. 5.

John viii. 59, ἐκρύβη καὶ ἔκκλινεν ἐκ τοῦ ἱεροῦ, *he withdrew secretly*. Rom. x. 20, ἀπαταλάμην καὶ λίγην, *speaks out boldly*. Col. ii. 5, χαίρων καὶ βλέπων, *joyfully beholding*. Two citations from the Old Testament probably belong here: one from Amos ix. 11, in Acts xv. 16, μετὰ ταῦτα ἀναστρέψω καὶ ἀνικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν σιτατωκυῖαν, *I will again build up*; and the other from Ps. cxiii. 9, in 2 Cor. ix. 9, ἐκκόσπισιν, (καὶ) ἰδοὺν τοῖς πλῖνσι, *he hath given abundantly*. Indeed the usage, though unquestionably found in Greek writers, is probably to be referred in the New Testament to the Hebrew, whence it has frequently passed into the LXX. Thus in Judg. xiii. 10, ἰσάχουν καὶ ἰδραμι. See also 1 Sam. xvii. 48, xxv. 42, Ps. cvi. 13, Jerem. xii. 15, Dan. x. 18. Elsewhere, however, the Hebrew idiom is rendered by an adverb; as in Gen. xxvi. 18, καὶ πάλιν ὠρυξί. Compare Gen. xxx. 31, Job xix. 3, Ps. xxxiii. 3, Hos. i. 6. The rule does not hold in Matt. xviii. 3, ἰδὲν μὴ στραφῆτε, καὶ γίνεσθαι ὡς τὰ παιδία.¹

Δὲ is an *adversative* particle, though far less strongly disjunctive than ἀλλὰ, and frequently serving merely as a connecting *copula*. See Matt. i. 18, v. 31, xxv. 19, 38, Mark i. 6, Luke xxiii. 2, Rom. vi. 18, 1 Cor. xv. 1. Hence with καὶ, after an interval of one or more words, it may be rendered *also*; as in John viii. 17, xv. 27, Acts iii. 24, v. 32, 2 Pet. i. 5. In *pursuing, resuming, illustrating, or modifying* a discourse, δὲ is employed; as in Mark xv. 25, John vi. 10, 1 Cor. xv. 56, 2 Cor. x. 2, Gal. ii. 4, Heb. vii. 4, and *elsewhere*; though in the latter case μᾶλλον δὲ is more usual; as in Matt. xxv. 9. *Particular* illustrations of a *general* proposition are also introduced by this particle; as in Matt. xxiii. 5. Its *disjunctive* import is marked when opposed to μὲν, and in such passages as Matt. v. 32, xxiii. 11, Acts xi. 17, xii. 9, 1 Cor. vii. 2, 2 Cor. vi. 14, *et sæpius*. There is no necessity to affix an *illative* force to the particle in Luke vii. 6, xiii. 7, Acts vi. 2, Rom. viii. 8, xii. 6, 1 Cor. viii. 9, xi. 28, Eph. ii. 4, 1 John iv. 18, and *elsewhere*; nor a *causal* import in Mark xvi. 8, Luke iv. 38, 1 Cor. iv. 7, x. 11, 2 Cor. i. 21, x. 13, 1 Thess. ii. 16, 1 Tim. iii. 5, and similar passages.²

Μὲν is commonly followed by δὲ, not only when an *opposition*, but when a *mutual relation* between two propositions is indicated; as in Matt. iii. 11, ix. 37, xiii. 2, Acts xxv. 11, *et sæpius*. Frequently, however, there is no corresponding δὲ. Thus in Acts i. 1, τὸν μὲν πρῶτον λόγον κ. τ. λ.; and this, it may be remarked, is the usual mode in which

¹ Winer, § 58, 4. 5. Alt, § 82, 2. 3. Kuinoel on Luke vi. 48. Glass. Phil. Sacr. p. 272, sqq. Vorstius de Hebraism. p. 590. Leusden, p. 115.

² Winer, *ubi supra*.

authors refer to what they have previously written. See the commencement of each successive book in Xenophon's *Anabasis*. Again, in Acts iii. 21, ὃν (Χριστὸν) δεῖ οὐρανὸν μὲν δεῖξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων. Here an antithesis, *but afterwards*, &c., may be suppressed; and a sentence with δὲ may generally in such case be supplied by the mind. Compare Acts xix. 4, xxvi. 4, Rom. i. 8, iii. 2, vii. 12, 1 Cor. xi. 18, 2 Cor. xii. 12, Col. ii. 23, Heb. vi. 16, vii. 18. Instead of δὲ, an equivalent particle is sometimes used after μέν. Thus καί, in Luke viii. 5, sqq.; τε, in Acts xiii. 4; ἔπειτα, in James iii. 17. It has been thought that μέντοι and δὲ are opposed to each other in James ii. 8, 9. This is very questionable; since μέντοι is elsewhere an adversative particle; as in John iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4, *et alibi*. The particle μὲν cannot stand at the beginning of a period; but the compound μενοῦνγε is so placed in Luke xi. 28, Rom. ix. 20, x. 18.¹

οὔτε and μήτε, οὐδὲ and μηδὲ. The appropriate use of these compound particles depends upon the respective nature of δὲ and τε. Hence οὔτε and μήτε may be considered merely as *connecting negative particles*, employed in couplets; but οὐδὲ and μηδὲ strengthen the *negation*, so that clause rises above clause, or word above word, at each successive repetition of the particle. If used alone, οὐδὲ or μηδὲ must be rendered *not even*, *not so much as*. Thus in Matt. v. 29, λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. In such cases, indeed, a preceding οὐ or μὴ is necessarily implied. Repeated negatives, therefore, are thus regularly arranged:—

οὔτε—οὔτε, μήτε—μήτε. Matt. vi. 20, ὅπου οὔτε σῆς οὔτε βρωσῆς ἀφανίζει. xi. 18, ἥλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων. See also Luke xiv. 35, John v. 37, viii. 19, ix. 3, Acts xv. 10, xxiii. 12, xxiv. 12, xxv. 8, xxvii. 20, Rom. viii. 38, 39, 1 Cor. xi. 11, 1 Thess. ii. 5, Rev. ix. 20. Sometimes οὐ or μὴ precedes, so as to indicate an entire negation, which is subsequently divided into portions; as in Matt. v. 34, μὴ ὁμόσαι ὁ ἄλλος, μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, κ. τ. λ. xii. 32,

¹ Winer, § 64, 2. e. Heindorf ad Plat. Phæd. p. 133. Ast ad Legg. p. 230.

οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. So in Luke ix. 3, 1 Tim. i. 7, James v. 12. Occasionally also οὔτε or μήτε is referred to a simple οὐ or μὴ, which has the import of οὔτε or μήτε; as in John i. 25, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης. So in Eph. iv. 27, Rev. v. 4, vii. 1, ix. 20, 21, xx. 4.

οὐ—οὐδὲ, μὴ—μηδὲ. Matt. vi. 26, οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας. x. 9, μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν, κ. τ. λ. So Matt. v. 15, vi. 25, 28, vii. 6, 18, x. 14, xii. 19, xxiii. 9, Mark xiii. 15, 32, xiv. 68, Luke vi. 44, xiv. 12, xvii. 23, John i. 13, iv. 15, xiii. 16, xiv. 17, Acts iv. 18, ix. 9, Rom. ii. 28, vi. 12, ix. 11, xiv. 21, 2 Cor. iv. 2, Col. ii. 21, 1 Tim. i. 4. Sometimes there is no incipient οὐ or μὴ, as in Mark viii. 26, μηδὲ εἰς τὴν κάμην εἰσέλθης, μηδὲ εἰπὴς τινὶ ἐν τῇ κάμῃ. There are a few instances in which οὔτε or μήτε follows οὐδὲ and μηδέ. Thus in Acts xxiii. 8, Σαδδουκαῖοι λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα. In such cases it should seem that there are two references; that of μηδὲ to μὴ, and that of μήτε to the second μὴ comprised in μηδὲ: and the explanation is confirmed by the fact that, in the present instance, ἀμφότερες in the next clause evidently indicates only two articles of belief, namely, a resurrection, and the existence of immaterial spirits, which are subdivided into *angels* and *spirits*. Compare Gal. i. 12, 1 Thess. ii. 3. Some passages also occur with οὔτε or μήτε, where οὐδὲ or μηδὲ would rather be expected; as in Mark iii. 20, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. v. 3, καὶ οὔτε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke xii. 26, εἰ οὖν οὔτε ἐλάχιστον δύνασθε, κ. τ. λ. In 1 Cor. iii. 2, some manuscripts read οὐδὲ, and the correctness of the text may probably be questioned in the generality of such cases. Sometimes, however, it seems to be immaterial whether οὐδὲ or οὔτε, μηδὲ or μήτε were employed. Thus in Matt. xxiv. 20, προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. See also Matt. xxii. 29, xxv. 13, 2 Pet. i. 8, 1 John iii. 18; and compare Matt. x. 9 with Luke ix. 3.

Instead of a repetition of οὔτε, the second member of the sentence has sometimes an *affirmative copula*; as in John iv. 11, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. 3 John 10, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλεῖ. Compare Aristot. Rhet. ii. 16, Lucian. D. M. xiv. 1, Philost. V. Apoll. ii. 24. This copula is sometimes to be understood *negatively*; as in James iii. 14, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε. See also Matt. xiii. 15, Mark iv. 12, John xii. 40, Acts xxviii. 27, 2 Cor. xii. 21, Gal. iii. 28; and compare Diod. Sic. ii. 48, Sext. Emp. adv. Math. ii. 20.¹

Ἀλλὰ is used simply as a *disjunctive particle*, implying *contradistinction* or *opposition*; and hence it is used in a series of questions involving distinct or opposite ideas; as in Matt. xi. 7, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμοι ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωποι ἐν μαλακοῖς ἱματίοις ἡμφιεσμένοι; ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. Compare Luke xvii. 7, 8, Heb. iii. 16. Hence also its use in introducing an objection, or a series of objections; as in Rom. x. 16, sqq., 1 Cor. xv. 35. Compare Xen. Cyrop. i. 3. 11, Mem. i. 2. 9. It is found in the conclusion, after conditional particles, to mark an *opposition*, or *superaddition* to the subject of a former clause; as in Rom. vi. 5, εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, *surely also, on the other hand, we shall be*, &c. See also 1 Cor. iv. 15, 2 Cor. iv. 16, xi. 6, Col. ii. 5; and compare Lucian. Pisc. 24, Ælian. H. An. xi. 31. Sometimes the condition is wanting, as in Mark xiv. 36, παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. *Let this cup pass from me, if it be possible; yet not as I will*, &c. Certain other particles are often joined with ἀλλὰ, as γε, *at least*, μενούν γε, *nevertheless*. See Luke xxiv. 21, 1 Cor. ix. 2, Phil. iii. 8, *et alibi*. In *exhortations* and *entreaties*, ἀλλὰ is used with an imperative, though the thought to which ἀλλὰ is opposed may not be expressed. Thus in Acts x. 20, ἀλλ' ἀνάστα κατὰ βηθι. Add Matt. ix. 18, Mark ix. 22, xvi. 7, Acts xxvi. 16; and compare Xen. Cyr. i. 5. 13, ii. 2. 4, v. 5. 24, Ar-

¹ Winer, § 59, 6. Alt, Gram. N. T. § 83, 5. Engelhardt ad Plat. Lach. pp. 64, 69. Stallbaum ad Phileb. p. 31. Gataker in Advers. Misc. ii. 2, p. 268.

rian. Alex. v. 26. Preceded by a negative, it may sometimes be rendered *except*; as in Matt. xx. 23, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται, *except to those*. So in Herod. i. 193, χρεώνται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων ποιεῦντες. Compare Mark ix. 8 with Matt. xvii. 8. At the same time, ἀλλὰ is not convertible with εἰ μὴ, but some word must be supplied or repeated; and so δοθήσεται will complete the sense in Matt. l. c. Nor indeed is ἀλλὰ ever put for other particles, as γὰρ, δὲ, οὖν, &c.; but in all the passages which have been adduced in support of such an alleged interchange, its adversative import is clearly apparent; as, for instance, in Rom. v. 14, 15, vii. 7, 1 Cor. ii. 9, xv. 10, 2 Cor. viii. 7, Eph. v. 24, *et alibi*. Sometimes οὐχί is omitted in the reply to a negative question before ἀλλά. Thus in John viii. 48, μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. So in 1 Cor. x. 20. In connexion, ἀλλ' ἢ signify *but rather, but only*; as in Luke xii. 51, δοκεῖτε ὅτι εἰρήνην παρεγερόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. See also 1 Cor. iii. 5, 2 Cor. i. 13. Where the opposition between the clauses of a sentence is sufficiently apparent, ἀλλὰ is sometimes left out; as in John iv. 22, ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνούμεν ὃ οἶδαμεν. So in John ii. 10, Heb. iv. 15.¹ See also § 69. v. 2. 2.

Obs. It has been laid down as a rule by some commentators, that in many sentences, which contain a negative followed by ἀλλὰ, the denial is rather comparative than absolute; but it must always be borne in mind that, in all such cases, a negative clause is employed with a view to make the opposed affirmation more emphatically prominent. Thus in Matt. x. 20, οὐ γὰρ ὑμεῖς ἰστέ εἰ λαλοῦντες, ἀλλὰ τὸ πνῦμα, the sense is scarcely expressed by saying, *it is not so much you who speak, as the Holy Ghost*; since the reference is not to the *act of speaking*, but to the *inspired matter* of the Apostle's speech. Had the import of the words been simply comparative, the meaning would have been qualified by μόνον in the negative, or by μᾶλλον in the affirmative clause. Compare Matt. xxi. 21, xxvii. 24, John v. 18, Acts xix. 26, Eph. iv. 28, Phil. ii. 12, *et sæpius*. Again, in Acts vi. 4, οὐκ ἐψέσω ἀνθρώποις, ἀλλὰ θεῷ, the sin against man shrinks into nothing when compared with its magnitude in relation to God. So in the cognate form in Matt. ix. 13, ἴλιον θίλω καὶ οὐ θυσίαν, though unquestionably comparative, the sentiment of mercy is represented as, in a manner, superseding the efficacy of sacrifice. Other examples of a like nature are, Mark ix. 37, John vi. 27, vii. 16, xii. 44, 1 Cor. i. 17, vii. 10, x. 24, xiv. 22, xv. 10, Eph. vi. 12, 1 Thess. iv. 8.²

¹ Winer, § 57, 4. Alt. Gram. N. T. § 85, 1.² Bos Ellips. p. 752. Schweighæus. ad Arrian. Epict. p. 839. Passov. Lex. in v. ἀλλὰ.

² Winer, § 59, 7. Alt. Gram. N. T. § 83, 2. Glass. Phil. Sacr. T. I. p. 418. Bos Ellips. in v. μόνον. Kuinoel ad Matt. x. 20, John vi. 27.

Γάρ, *for*, is a *causal* particle; but the proposition of which it assigns the cause is sometimes omitted; as, for instance, in questions, which nevertheless *imply* a reason for something previously understood or expressed. Thus in Matt. xxvii. 23, τί γάρ κακὸν ἐποίησεν; as if he had said, *Your demand for his crucifixion is unjust; for what evil hath he done?* See also Matt. ix. 5, Mark xv. 14, John vi. 41, Acts xix. 35; and compare Arist. Acharn. 594, Diog. L. vi. 1. Also in answers, whether positive or negative; as in John ix. 30, ἐν γάρ τούτῳ θαυμαστόν ἐστιν, κ. τ. λ., where the speaker, in his earnestness, has omitted some such clause as, *I heed not your cavils, for the wonder is, &c.* Acts xvi. 37, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγέτωσαν. Compare 1 Cor. ix. 9, 10, 1 Thess. ii. 20, James iv. 14. The particle is frequently used to introduce a causal parenthesis; as in Mark v. 42, 1 Cor. xv. 5, Eph. vi. 1, *et alibi*. Nor, in this case, does it always refer to what immediately precedes, but to something more remote, and even at a considerable distance. See Mark xi. 13, xii. 12, xvi. 4, and in St. Paul's Epistles *passim*. Hence it is frequently employed to mark the *connexion* or *continuation* of a discourse; as in Matt. i. 18, Luke ix. 44, 2 Cor. ix. 1, and *elsewhere*. From the frequent omission of a clause, to which γάρ more immediately refers, it has been supposed to acquire a variety of meanings, which do not correctly belong to it. Thus it has been rendered *but*, in 2 Cor. xii. 19, τὰ δὲ πάντα ὑπὲρ τῆς ὑμῶν οἰκοδομῆς (λαλῶ)· φοβοῦμαι γάρ κ. τ. λ. The sense may be thus supplied:—*I speak with a view to your edification; and I have reason to do so: for I fear, &c.* Nor in Luke xii. 58, is it *now, consequently*; but the precept is given as a reason why they should seek reconciliation with God, even as they would guard against the vengeance of a human adversary. If it be translated *although* in John iv. 44, it is with reference to some cause, which, though not immediately apparent, was doubtless passing in the writer's mind; and so in all cases it is necessary, and generally easy, to affix a causal import to this conjunction.¹

¹ Winer, § 57, 4. 6.

Ὅν, *therefore*, is an inferential particle; as in Matt. vii. 11, x. 16, 26, xvii. 10, xxvi. 54, xxvii. 22. It is, however, frequently used for the mere purpose of *transition* from one subject, or part of a subject, to another; or of *resuming* an argument which has been interrupted by a parenthesis or digression. See Mark iii. 31, Luke xxii. 36, John xviii. 19, xix. 24, 1 Cor. viii. 4, xi. 18, xiv. 23, Eph. iv. 1. Some would render it *but*, in Matt. xii. 12, Acts ii. 30, viii. 4, xxvi. 22, Rom. xi. 19, and *elsewhere*; and *for*, in Matt. x. 32, 1 Cor. iii. 5, vii. 26, xi. 20. There is no reason in any instance to depart from the ordinary acceptance of the word.¹

πρίν. See § 55. *Obs.* 7.

Ἄρα is an *inferential particle*, signifying *therefore, consequently*; and it properly stands after one or more words in the sentence; as in Rom. viii. 1, οὐδὲν ἄρα νῦν κατάκριμα κ. τ. λ. 1 Cor. v. 10, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθεῖν. In the New Testament, however, it is more commonly at the beginning of a sentence, and is frequently joined with οὖν or γε, producing an emphatic asseveration, founded on an inference. Thus in Matt. vii. 20, ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκειτε αὐτοὺς. Rom. vii. 25, ἄρα οὖν αὐτὸς ἐγὼ κ. τ. λ. viii. 12, ἄρα οὖν ὀφείλεται ἐσμέν κ. τ. λ. 2 Cor. v. 15, ἄρα οἱ πάντες ἀπέθανον. See also Matt. xvii. 26, Acts xi. 18, Rom. v. 18, vii. 3, Eph. ii. 19, 2 Thess. ii. 15, Heb. iv. 9. It is found also frequently in the conclusion of *conditional* propositions; as in Matt. xii. 28, εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. So in Luke xi. 20, 1 Cor. xv. 14, Gal. ii. 21, iii. 29, v. 11, Heb. xii. 8. After εἰ it may be rendered *if perhaps*; as in Mark xi. 13, ἤλθεν, εἰ ἄρα εὐρήσκει τὶ ἐν αὐτῇ. Acts viii. 22, δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. xvii. 27, ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτόν. Compare Numb. xxii. 6, 11, LXX. As an interrogative particle, ἄρα (with a circumflex) occurs singly, and with the same combinations. Thus in Matt. xviii. 1, τίς ἄρα μείζων ἐστίν; Luke xviii. 8, πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Acts vii. 1, εἰ ἄρα ταῦτα οὕτως ἔχει; viii. 30, ἄρά γε γινώσκεις

¹ Winer, *ubi supra*.

ἀ αναγινώσκεις; Gal. ii. 17, εἰ δὲ εὐρέθημεν ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; And with a negative in Acts xxi. 38, οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος κ. τ. λ.;¹

πόθεν, πότε, πότερον, ποῦ, πῶς. These interrogative particles, of which the appropriate use is confined to *direct* questions, are equally employed in *indirect* questions in the New Testament. Thus in Matt. ii. 4, ἐκυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. xxiv. 3, εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Mark xi. 18, ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν. John vii. 27, τοῦτον οἶδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς, ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. Acts xv. 36, ἐπισκεψώμεθα τοὺς ἀδελφοὺς, πῶς ἔχουσι. As an emphatic *negative*, πόθεν occurs in Mark viii. 4, xii. 37. So πῶς, in Matt. xii. 29, 34, John ix. 16, Rom. iii. 6, vi. 2, x. 14, *et alibi*. Once only, and in an indirect question, πότερον occurs; viz. in John vii. 17, γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἱμαντοῦ λαλῶ; Of the relative particles, ὁπόθεν does not occur in the New Testament; ὁπότε is found once in Luke vi. 3; ὅπως also once, as an interrogative, in Luke xxiv. 20; and ὅπου in John viii. 21, and *elsewhere*. The interrogative particle sometimes stands at the end of the sentence, or before the principal word in the question. Thus in Luke xvii. 17, οἱ δὲ ἐννέα ποῦ; 1 Pet. iv. 18, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;²

§ 68.—Of some particular Locutions. (BUTTM. § 150.)

Many of those idiomatic forms of speech which occur in other writers are not found, and are scarcely to be looked for, in those of the New Testament; but these last have nevertheless some forms peculiar to themselves. Of the one kind or the other the following may be noticed:—

οἷός εἰμι or οἷός τ' εἰμι. This phrase is properly τοιοῦτός εἰμι. It is very questionable, whether instead of an infinitive, ὅτι and a verb may follow; though some have so understood Rom. ix. 6, οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. The passage should probably be rendered, *Not as though the word of God, &c.*³

¹ Winer, § 57, 4. 61, 2. Alt, Gram. N. T. § 84, 1. Stallbaum ad Plat. Euthyphr. p. 32. Passov. Lex. in v.

² Alt, Gram. N. T. § 84, 6.

³ See Rosenmüller ad loc. cit.

τί, ἵνα τί, &c. The neuter τί is frequently used adverbially for διὰ τί; *why, wherefore?* Thus in Matt. vi. 28, περὶ ἐνδύματος τί μεριμνᾶτε; viii. 26, τί δειλοί ἐστε, ἀλιγόπιστοι; Add Matt. xi. 7, xix. 17, xx. 6, and *elsewhere*. In the same sense ἵνα τί is also used, as in Matt. ix. 4, ἵνα τί ὑμεῖς ἐνδυμείσθε πονηρά; The expression is elliptical for ἵνα τί γένοιτο, *that what may be done*, i. e. *for what purpose?* It is also written in one word, ἵνατί. Compare Matt. xxvii. 46, Luke xiii. 7, Acts iv. 25, 1 Cor. x. 29. The LXX also employ the term, which is likewise found in the Greek writers, especially those of later date. See Gen. x. 6, xii. 19, Exod. v. 4, Job iii. 12, Jerem. xiv. 9, Arist. Nub. 190, Eccles. 718, Plat. Apol. 14, Arrian. Epict. i. 24, Joseph. B. J. vi. 24.

There are other combinations in which τί is found; as τί γάρ; *what then?* in Rom. iii. 3, *et alibi*; τί οὖν, in Rom. iii. 9, vi. 15, *et alibi*; and the elliptical expression τί ὅτι (i. e. τί γέγονεν ὅτι; *What is it that? How happens it that?*) in Mark ii. 16, Luke ii. 49, Acts v. 4, 9. See also Gen. xi. 7, 1 Sam. xx. 2, 2 Sam. xvii. 11, LXX.

As a predicate, with ἐστὶ following, τί is sometimes accompanied by the substantive in the neuter plural; as in Luke xv. 26, ἐπυνθάνετο τί εἶη ταῦτα; John vi. 9, ταῦτα τί ἐστὶν εἰς τοσοῦτους; Acts xvii. 20, τί ἂν θέλοι ταῦτα εἶναι. εἰς καὶ εἰς, ἀνὰ εἰς ἕκαστος. These are two forms by which distribution is marked in the New Testament, which can be reduced to no rule. One of these, εἰς καὶ εἰς, which is clearly a solœcism for εἰς καὶ ἕνα, *one by one*, occurs in Mark xiv. 19, John viii. 9. We have also ὁ καὶ εἰς in Rom. xii. 5. It may possibly have arisen out of the Greek phrase ἐν καὶ ἐν, which occurs, though with various readings, in Rev. iv. 8. The other form, ἀνὰ εἰς ἕκαστος, occurs in Rev. xxi. 21.¹

δύο, δύο. By an Hebraism, a numeral is doubled to express *distribution*; as in Mark vi. 7, ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, *to send them two and two together*, i. e. in pairs. This was expressed in Greek by the preposition ἀνὰ, and so we find it in Luke x. 1, ἀπέστειλεν αὐτοὺς ἀνὰ δύο. See also § 63. Obs. 11. This Hebrew mode of reduplication

¹ Winer, § 38, 3. Alt, § 46, 1. Interpp. ad Lucian. Solœc. 9. Passov. Lex. in v. ii.

is not, however, confined to numerals, but is adopted with nouns generally. Thus in Mark vi. 39, ἐπετάξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια, *by companies*. So Exod. viii. 14, LXX, συνήγαγον αὐτοὺς θημωνίας θημωνίας. Both the Hebrew and Greek forms are united in Mark vi. 40, ἀνέπεσον πρᾶσιαι πρᾶσιαι, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *in rows by hundreds and by fifties*. The same is also expressed by an accusative, with κατὰ understood, in Luke ix. 14, κατακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. A copula is inserted between the repeated nouns in 2 Cor. iv. 16, ἡμέρᾃ καὶ ἡμέρᾃ, *day by day*.

ἐπάνω. *Excess* is marked by the adverb ἐπάνω prefixed to a numeral, which it does not govern in the *genitive* according to the regular syntax, but which is put in the case required by the verb. Thus in Mark xiv. 5, ἠδύνατο γὰρ τοῦτο πράττειν ἐπάνω τριακοσίων δηναρίων (where the *genitive* is governed by πράττειν). 1 Cor. xv. 6, ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς. In the LXX ἐπάνω always follows the numeral, to which it is united by the copula καὶ, in exact conformity with the Hebrew. See Exod. xxx. 14, xxxviii. 26, Levit. xxvii. 7. The New Testament usage is rather built upon that of the Greeks, who occasionally omit ἡ, in joining ἔλαττον or πλέον with a numeral. Compare Thucyd. vi. 95, Pausan. viii. 21. 1.¹

τὸ ἴσα εἶναι. Instead of the neuter singular, the neuter plural seems to be used (which is not unusual, when there is no immediate subject of reference) in Phil. ii. 6, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. The expression, however, is peculiar, bearing some resemblance to the adverbial usage of the neuter plural in Hom. II. E. 71, Od. A. 431, O. 519. See also Thucyd. iii. 14, Soph. Œd. T. 1182, Ælian. V. H. viii. 38, Philostr. V. Apoll. viii. 26. It is, however, distinct.²

ἄγε. The verb ἄγε is found in the singular with the vocative, or rather the nominative for the vocative, in the plural, in James iv. 13, ἄγε νῦν, οἱ λέγοντες. v. 1, ἄγε νῦν, οἱ πλουτοῖ. It will be observed, however, that ἄγε is here used as a kind of interjection; so that nothing perhaps can be inferred from the usage, which prevails also in the best

¹ Winer, § 38, 3. Alt, § 46, 2. Lobeck ad Phryn. p. 411.

² Winer, § 27, 3. Alt, § 30, 1. Note.

Greek writers, and equally before nouns in the singular and the plural. See Hom. Il. A. 302, Z. 376, Xen. Cyrop. iv. 2. 47, v. 3. 4, Dion. Hal. vii. p. 456, Aristid. T. 1. p. 415. So also the Latins use *age*.

ὄνομά ἐστι, ὀνόματι. It may be observed of ὄνομά ἐστι, that it is joined not only with the dative, but with the genitive of the person or thing, the name itself being put in the nominative. The following are examples of both forms:— Luke i. 5, τὸ ὄνομα αὐτῆς (ῆν) Ἐλισαβέτ. 26, ἡ ὄνομα (ῆν) Ναζαρέτ. 27, ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. In like manner the name follows καλεῖσθαι or λέγεσθαι in the nominative; as in Matt. x. 1, Σίμων ὁ λεγόμενος Πέτρος. Luke ix. 10, πόλεως καλουμένης Βηθσαϊδᾶ. Evidently ὄρος is to be repeated in Luke xix. 29, εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. So also in Acts i. 12. Even where the accusative would properly have been employed, the nominative is sometimes found. Thus John xiii. 13, φωνεῖτέ με, ὁ διδάσκαλος. Similar examples occur in the LXX and the ecclesiastical writers; as 1 Sam. ix. 9, τὴν προφῆτην ἐκάλει ὁ λαὸς ἔμπροσθεν ὁ βλέπων. Theodoret. iii. 241, τὴν θεὸς προσηγορίαν. Add iv. 454. 1304. There is also, it may be remarked, another mode, in which persons are indicated by name, where the name is put in apposition with the preceding noun, and ὀνόματι is added in the dative. Luke i. 5, ἱερεὺς τις ὀνόματι Ζαχαρίας. Acts xxi. 10, προφῆτης ὀνόματι Ἀγαβός. Compare Acts ix. 11, 12, xviii. 2, xix. 24, xxvii. 1, xxviii. 7.¹

μέλλω. A future is frequently made up of μέλλω and an infinitive of the present, aorist, or future, corresponding with the Latin *futurus sum*, and to be expressed in English by *about to do, intending, is to be, &c.* Thus in Matt. ii. 13, μέλλει ζητεῖν τὸ παιδίον, *is about to seek, or intends to seek*; xi. 14, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι, *who was to come*; Luke vii. 2, ἡμέλλε τελευτᾶν, *was about to die*, i. e. was at the point of death; Acts xi. 28, λίμον μέγαν μέλλειν ἔσεσθαι, *simply that there would be*. Add Matt. xvi. 27, Luke xix. 11, xxiv. 21, John iv. 47, vi. 15, Acts iii. 3, xvi. 27, xxi. 27, Gal. iii. 23, Rev. i. 16, ii. 10, iii. 2, 10, 16, *et alibi*.²

¹ Winer, § 29, 2. Lobeck ad Phryn. p. 517.

² Winer, § 45, 8. Alt, § 72, 2.

οἱ περὶ τινά. This remarkable expression demands attention. In Mark iv. 10, οἱ περὶ αὐτὸν is simply *his companions*. Generally the person named is included; and so in Acts xiii. 13, xxi. 8, οἱ περὶ τὸν Παῦλον, *Paul and his companions*. Compare Ezek. xxxviii. 6, xxxix. 4, LXX. But sometimes the form is even so employed as to mean the principal person *exclusively*; and thus it occurs in John xi. 19, τὰς περὶ Μάρθαν καὶ Μαρίας, where *Martha and Mary* only are intended. (In some manuscripts the words τὰς περὶ are omitted.) Compare Æsch. Dial. Socr. xii. 20.¹

§ 69.—*Some peculiar Constructions.* (BUTTM. § 151.)

I. Attraction.

1. This is a mode of construction, by which the parts of a proposition, which are *logically* distinct, are grammatically united. The two principal forms of this syntax have been already considered. See §§ 58. 6, and 59. 1. To this head may also be referred the combination of two distinct questions into one proposition, as in Mark xv. 24, βálλοντες κληῖρον ἐπ' αὐτῶν τίς τί ἄρει. Compare Luke xix. 15. Somewhat of the same nature is Rom. iii. 7, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν), ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; the question being combined with the parenthesis.

2. It is also by *attraction* that two dependent clauses are thrown together, instead of being kept distinct; as in Acts xi. 17, ἐγὼ δὲ τίς ἡμῖν δυνατός κωλύσαι τὸν Θεόν; for ὥστε με εἶναι δυνατόν. In Latin writers combinations of this nature are not unusual. Thus in Cic. Orat. pro Rosc. Am. 49, *Quid censes hunc ipsum Roscium quo studio esse?* See also Cic. N. D. i. 27.²

II. Anacoluthon.

1. It frequently happens that the construction, with which a proposition begins is abandoned; and, either for the sake of *perspicuity*, *emphasis*, or *elegance*, the sentence proceeds in a different manner from that in which it set out. Writings

¹ Winer, § 53. Wetstein on John xi. 19.

² Winer, in Append. § 63. Alt, § 86, 4. Hermann. ad Viger. p. 745. Erfurdt ad Soph. Ant. 732.

of deep thought and profound argument, such as the Pauline Epistles, abound with such irregularities. They are also found, however, in other parts of the New Testament; and, though in many cases they may be attributable to the inadvertence of a writer carried away by the engrossing interest of his subject, they frequently impart not only grace, but strength and vigour to the language, and were doubtless intended to fix the attention of the reader.

2. Sometimes in the New Testament an accusative stands alone at the beginning of a sentence, in such a manner that the writer seems, after a parenthesis, to have quitted the construction with which he had begun, and from negligence or forgetfulness to have slipped into another. These are not accusatives absolute, but are to be rendered by *quod attinet ad*. Thus in Luke xxi. 6, ταῦτα, ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι κ. τ. λ. Acts x. 36, τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, ὑμεῖς οἴδατε τὸ ῥῆμα κ. τ. λ. Perhaps, however, τὸν λόγον may depend upon οἴδατε, and ῥῆμα be taken in apposition with λόγον, as Ἰησοῦν, in the next verse, is again in explanatory apposition with both. A more apposite example is Rom. viii. 3, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς κατέγκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.¹

Obs. 1. The neuter pronoun *ἃ* is also sometimes put *absolutely* at the beginning of a sentence, probably with the preposition *κατὰ* understood, in the sense of *quod attinet ad*. Thus in Rom. vi. 10, *ἃ* γὰρ ἀπίθαν, τῇ ἁμαρτίᾳ ἀπίθανιν ἰράσασθαι· *ἃ* δὲ ζῆ, ζῆ τῷ Θεῷ. Gal. ii. 20, *ἃ* δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ. In like manner the Latins use *quod*.

3. When the leading proposition has been interrupted by a parenthesis, and the subject is resumed at the end of the digression, there is frequently no grammatical connexion between the first and last parts of the discourse. Thus in Gal. ii. 6, ἀπὸ δὲ τῶν δοκούντων εἶναί τι, (ὅποιοί ποτε ἦσαν κ. τ. λ.), ἐμοὶ γὰρ οἱ δοκῶντες οὐδὲν προσανεθένητο. Here, instead of completing the construction with the passive verb *προσανετέθη*, it is thrown into an active form after the parenthesis.

Obs. 2. It may here be necessary to observe that great caution is necessary in ascertaining the limits, and even the reality of parentheses in the New Testament. Editors have frequently marked them, where they do not exist; and there is so great difference of opinion with respect to their commencement and termination in many passages, that *Tittmann* has rejected the signs, by which they are distinguished, from his edition. At the same time it is often, if not always, essential

¹ Winer, § 32, 7. Hermann, ad Viger. p. 341.

to an author's perspicuity, that, where real parentheses occur, they should be accurately defined; more especially as, in the writings of St. Paul, they are not only very numerous, but sometimes long and intricate. Now parentheses are, for the most part, of two kinds, and exist either when the words of the writer are inserted between those of a speech which he recites (Matt. i. 21, 23, Luke xxiii. 51), or when a proposition is interrupted by the introduction of explanatory matter (Rom. vii. 1, 1 Cor. vii. 10, *et alibi*). Sometimes, however, it is immaterial whether a clause be regarded as parenthetical, or as a continuation of the period. See, for instance, Mark xv. 42, John iv. 9, ix. 7, xix. 23, Rom. iv. 11, 1 Cor. xvi. 5, 2 Cor. v. 7. When a parenthesis is short, it is inserted between two clauses grammatically connected, either with or without a connecting particle, such as *δι*, *τε*, *γάρ*, *ἀλλὰ*, *καί*. Thus in Matt. ix. 6, *ἦνα δι' αὐτῶν κ. τ. λ.* (*τότε λίγαι τῷ παραλυτικῷ*), *Ἐγχεθίς ἐρίν σου τὴν κλίην*. Mark vii. 26, *ἰσθῶσα προσίστασι πρὸς τοὺς πᾶδας αὐτοῦ*· (*ἥν δι' ἣ γυνὴ Ἑλληνίς*.) John i. 39, *οἱ δὲ ὤσαν αὐτῷ*, *Ῥαββί* (*ὃ λέγεται ἱερωνυμῖνον, Διδάσκαλε*), *σὺ μίνης*; So Acts i. 15, Rom. vii. 1, 1 Cor. viii. 3, Eph. ii. 5, Col. iv. 10. See also Mark xv. 42, Luke xxiii. 51, John xix. 31, Acts xii. 3, xiii. 8, Rom. i. 20, 1 Cor. xv. 52, 2 Cor. vi. 2, x. 10, xi. 21, 23, xii. 2, Gal. ii. 8, Eph. v. 9, 1 Tim. ii. 7, Heb. vii. 11, 19, 20, ix. 26, x. 7, 23, xiii. 17, Rev. ii. 9. Of Luke ix. 28, see § 37. *Obs.* 20. Sometimes a parenthesis of this kind is of considerable length, as in Rom. i. 2—6; and within this parenthesis itself it will be seen that shorter ones are inserted after *οὐδ' αὐτῷ* and *κυρίου ἡμῶν*. More usually, however, after a parenthesis of more than ordinary dimensions, the conclusion of the interrupted clause is repeated, with or without variation. Thus in John vi. 24, *ὁ ἄρχλος ἰδὼν ὅτι πλειάριον ἄλλο οὐκ ἦν ἰαυῖ*, (*ἄλλος δὲ ἦλθε πλειάριος κ. τ. λ.*), *ὅτι οὐκ ἴδιν ὁ ἄρχλος κ. τ. λ.* 1 Cor. viii. 1, *περὶ δὲ τῶν ἰδωλοθύτων σίταμις*, (*ὅτι πάντες κ. τ. λ.*), *περὶ τῆς βρώσεως τῶν ἰδωλοθύτων σίταμις ὅτι κ. τ. λ.* 1 John i. 1, *ὃ ἀκηκόαμεν, ὃ ἰωράκαμεν περὶ τοῦ Λόγου τῆς ζωῆς*, (*καὶ ἡ ζωὴ κ. τ. λ.*), *ὃ ἰωράκαμεν, καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν*. In Ephes. iii. 1, the sentence is interrupted by a long parenthesis of twelve verses, and resumed in v. 14. Compare also Rom. v. 12—18, 2 Cor. v. 6—8. When the construction is varied without a repetition of so much of what has gone before, as to make the resumed clause complete in itself, it is then a proper *Anacoluthon*.¹

4. *Anacolutha* frequently occur without a parenthesis, the incipient construction being entirely relinquished, and the sentence proceeding in another form; as in Mark vi. 11, *ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐκπορεύομενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν εἰς μαρτύριον αὐτοῖς*. Acts xxiii. 30, *μηνυθείσης δέ μοι τῆς ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι*, for *μελλούσης*. Rom. ii. 7, *τοῖς μὲν ζωὴν αἰώνιον (ἀποδώσει)*· *τοῖς δὲ θυμὸς καὶ ὀργή*, scil. *ἀποδοθήσεται*. 2 Cor. viii. 23, *εἴτε ὑπὲρ Τίτου (λέγει τις)*, *εἴτε ἀδελφοὶ ἡμῶν (ὄνομάζονται)*. So again, where the true reading *εἰ δὲ σὺ* seems to have been altered into *ἴδε*, *σὺ* by some copyist, to whom the anacoluthon was unintelligible, in Rom. ii. 17, *εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ*, κ. τ. λ.—*ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις*. See also § 59. 3. *Obs.* 5. Such constructions are particularly frequent with participles, which appear in a case different from

¹ Winer, Append. § 64. I. Alt, Gram. N. T. § 87. Tracts *de parenthesi*, by Wolle, Hirt, Spitzner, and Lindner.

that which the syntax requires; as in Mark xii. 38, βλέπετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἐν στολαῖς περιπατεῖν· οἱ κατεσθιόντες τὰς οἰκίας τῶν χηρῶν, κ. τ. λ. Acts xv. 22, τότε ἔδοξε τοῖς ἀποστόλοις πέμψαι ἄνδρας, γράψαντες διὰ χειρὸς αὐτῶν τὰδε. (Compare Thucyd. iii. 36, Xen. Cyrop. i. 4. 26, Lys. in Eratosth. 7.) Eph. iv. 1, παρακαλῶ οὖν ὑμᾶς ἀξίως περιπατῆσαι, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες κ. τ. λ. See also 2 Cor. ix. 10, 11, 12, 13, Col. i. 10, iii. 16, *et alibi*. Probably also in Col. ii. 2, συμβιβασθέντες is the true reading. There is a doubt respecting 2 Cor. i. 7. Sometimes also a construction, beginning with a participle, passes into another with a finite verb; as in Eph. i. 20, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ. Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων, νυνὶ δὲ ἐφανερώθη. Add John v. 44, Col. i. 5, ii. 14, Heb. viii. 10, 2 John 2; and compare Xen. Cyr. ii. 3. 17, v. 4. 29, viii. 2. 24, Pausan. iv. 13. 6.¹

Obs. 3. The construction is sometimes altogether broken off; as in Mark xi. 31, ἐλογίζετο πρὸς ἑαυτοῦ, λίγοντες, Ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἰερεῖ, Διατί οὖν οὐκ ἰπιστεύσασαί αὐτόν; Ἄλλ' ἵαν εἰπωμεν, Ἐξ ἀνθρώπων—ἰφοβούντο τὸν λαόν.

5. Another species of irregularity in construction consists in a sudden transition from the *indirect* to the *direct* method of speech; as in Luke v. 14, παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλ' ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ. By some grammarians the variation in the form of address is accounted for by an ellipsis of the verb ἔφη. On the other hand, the *direct* form sometimes passes into the *indirect*; as in John xiii. 29, ἐδόκουν, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τί δῶ. Acts xxiii. 23, εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους, κτήνη τε παραστήσαι. In some cases an intermixture of the *sermo directus et obliquus* is found; as in Acts i. 4, παρήγγειλεν αὐτοῖς περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἀκούσατέ μου. See also Acts xiv. 22, xvii. 3, xxiii. 22. So in 1 Macc. xvi. 21, ἀπήγγειλεν Ἰωάννῃ, ὅτι ἀπώλετο ὁ πατήρ αὐτοῦ, καὶ ὅτι ἀπέσταλκε καὶ σε ἀποκτείνειν. Compare also Gen. xii. 13, 19, LXX.

Obs. 4. Closely analogous is the change which sometimes occurs of the subject or person of the verb; as in 1 Cor. vii. 13, γυνή, ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὴ συννοκεῖ οἰκίῃν μετ' αὐτοῦ, μὴ ἀφίται αὐτόν. Frequently also a change of number takes place; as in Gal. vi. 1, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον, σκοπῶν σιωπῶν, μὴ καὶ σὺ πειρασθῇς. Here the transition makes a general caution more closely applicable to each individual. Other instances of change from singular to plural, and *vice versâ*, are Rom. xii. 16, 20, 1 Cor. iv. 6, 7, Gal. iv. 6, 7, James ii. 16.

¹ Winer, § 64, II. Alt. Gram. N. T. § 88. Richter *de Anacoluthis*. Hermann. ad Viger. p. 894, sqq. Poppo ad Thucyd. i. p. 360.

6. Two equivalent constructions are frequently united in the same proposition. Thus in Mark vi. 7, *παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, ἀλλ' ὑποδεδεμένους σανδάλια (εἶναι), καὶ μὴ ἐνδύσασθαι δύο χιτῶνας*. Another reading is *ἐνδύσθησθε*, which would effect a triple variation of expression; of which the two first forms are *oblique*, and the last *direct*. Again, in Mark xii. 38, *τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμούς ἐν ταῖς ἀγοραῖς*. Rom. xii. 4, *παρακαλῶ οὖν ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε κ. τ. λ.* 1 Cor. xiv. 5, *θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ, ἵνα προφητεύητε*. Add Rom. xii. 14, sqq., 2 Cor. vi. 9, Eph. v. 27, 33, Phil. ii. 22; and compare also Gen. xxxi. 33, xxxv. 3, Josh. xxiii. 16, Judg. xvi. 24, Nehem. x. 30, 3 Esdr. iv. 48, viii. 22, 80, Judith xv. 4, LXX, Thucyd. viii. 78, Xen. Mem. ii. 7. 8, Pausan. i. 19. 5, v. 1. 2, viii. 22, x. 1, Heliod. Æth. i. 6.¹

7. This is also perhaps the place to mention that change of construction, which is called *Hypallage*, when an *adjective* or other word, which *logically* belongs to one connexion, is *grammatically* united with another. Thus in 2 Cor. iii. 7, *ἡ δικαιοσύνη τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις*, where in fact the *letters*, not the *ministry*, were *engraven on stones*. Again, 2 Cor. v. 1, *ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους*, for *τοῦ ἐπιγείου*. 2 Tim. ii. 6, *τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν, for τὸν τῶν καρπῶν μεταλαμβάνειν θέλοντα γεωργὸν δεῖ πρῶτον κοπιᾶν*.²

Obs. 5. Here also may be mentioned the figure called *Antiptosis*, whereby two cases in *regimen* are mutually interchanged; as in Heb. ix. 2, *ἡ προσέτισις τῶν ἁγίων*, for *οἱ ἅγιοι τῆς προσέτισις*. Some improperly refer νόμος δικαιοσύνης, in Rom. ix. 31, to this head.³

III. Ellipsis.

1. Properly speaking, *Ellipsis* is the omission, not of a word contained in, or suggested by, the preceding context, but of some word or phrase spontaneously supplied by the mind, either from the fact of its customary omission in particular instances, or from the obvious demands of the sense.

¹ Winer, Append. § 64. III. Alt. Gram. N. T. §§ 89, 90. Hermann. ad Viger. pp. 207. 218. 546. Raphaelius and Kypke on Acts i. 4. Wolf ad Demosth. Lept. p. 365. Duker ad Thucyd. iv. 37. Ast ad Plat. Legg. p. 160. Heindorf ad Plat. Protag. p. 510.

² Winer, Append. § 65. 4. 7. Alt. Gram. N. T. § 92, 1. Lobeck ad Soph. Aj. 7. Hermann. ad Viger. p. 891.

³ Hermann ad Viger. p. 890. Blomfield ad Æsch. Agam. 148. 1360. Tholuck on Rom. ix. 31.

Obs. 1. Many abbreviated forms may be regarded as mere idioms, in which the words *ἡμέρα*, *χίλις*, *υἱός*, *γονή*, &c., are at once supplied without hesitation. They occur at every step; as in Matt. i. 6, ἡ τοῦ Οὐρίου, *scil.* γονή. iv. 21, ὁ τοῦ Ζαβδαίου, *scil.* υἱός. vi. 34, ἡ αὐρίου, *scil.* ἡμέρα. x. 42, ψυχροῦ, *scil.* ὕδατος. xxiii. 15, τὴν ξηρὰν, *scil.* γῆν. John iv. 31, τῷ μεταξὺ, *scil.* χρόνῳ. xi. 12, ἐν λιυκοῖς, *scil.* ἱματίοις. Acts ii. 33, τῇ διέξῳ, *scil.* χερσὶ. xvi. 11, τῇ ἱπιούσῃ, *scil.* ἡμέρα. In like manner the word omitted is easily found in Luke iii. 5, ἵσταται τὰ σκολιὰ εἰς εὐθεΐαν, *scil.* ὄδον. xiv. 18, ἀπὸ μῆος, *scil.* φωνῆς. 2 Cor. viii. 15, ὁ τὸ πολὺν, ὁ τὸ ὀλίγον, *scil.* ἔχων. James iii. 11, μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν; *scil.* ὕδωρ.

Obs. 2. In less obvious instances the word omitted must be obtained from the sense; and there are ellipses of the *verb*, the *subject*, and the *object*, but not of the predicate, which requires from its very nature to be accurately defined. Examples of such ellipses will be found in § 37. 7, 8, 9; to which may be added such verbs as *τελευτᾶν* and *διάγειν* (Matt. ii. 19, Tit. iii. 3), *προσέχειν* (Matt. vi. 1), *κρούειν* and *ἀνοίγειν* (Matt. vii. 7, xxv. 11), *συλλαμβάνειν* (Luke i. 24), *προσφέρειν* (Luke v. 14), *συμβάλλειν* (Acts iv. 15), *στρωνύνειν* (Acts ix. 34), *et alia*, with which the accusatives of the object, *βίον*, *νοῦν*, *θύραν*, *ὁδὸν*, *δυοῖαν*, *λόγους*, *κλίνην*, &c., are sometimes found, and with which the notion of these nouns is so intimately combined, that their absence can scarcely be considered as elliptical. With respect to the predicate also, although a complete ellipsis is impossible, a partial one may obtain; as, for instance, in Luke xii. 47, *ἐκείνος ὁ δούλος θαρσύνεται πολλὰς*, *scil.* πληγὰς. See also 2 Cor. xi. 24; and compare Xen. Anab. v. 8. 12, Ælian. V. H. x. 21, Liban. iv. p. 862.

Obs. 3. From the fact that, in the later writers, *prepositions* are far more largely introduced after *verbs*, which are commonly followed by a simple case, Grammarians have supposed an ellipsis; as, for instance, of *ἀντὶ* with a *genitive* after verbs of *buying* and *selling*. The simple *genitive* has already the signification, which the addition of the preposition may render more prominent, but which it does not communicate. Various forms with the article also, as *τὰ κατ' ἐμὴν*, *τὸ ἰσθδεῖν*, and the like; and *participles* and *adjectives* which stand in the place of *substantives*, might probably be rendered more explicit by the addition of a noun; but they are still only *abbreviated expressions*, not *elliptical*. So with respect to conjunctions, such expressions as *τί θίλειται ποίσω ὑμῖν*; (Matt. xx. 32) are explained by an omission of *ἵνα*; and *ἤ*, in the sense of *rather than*, by *μᾶλλον* understood; as in Luke xv. 7, xviii. 14, 1 Cor. xiv. 19, Gal. i. 10. The omission, however, if real, is rather to be considered as a *grammatical idiom* than a *figure*.¹

2. Besides the *Ellipsis* properly so called, there are various concise modes of expression, which are closely allied to it. Thus a word or words, employed only *once*, must often be taken *twice*. There is a striking instance, in which the words to be repeated are inserted between brackets, in Rom. ii. 28, οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος), Ἰουδαῖός ἐστιν, οὐδὲ ὁ ἐν τῷ φανερῷ (περιτομή), περιτομή (ἐστιν). ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖός ἐστι), καὶ (ἡ περιτομή ἐστὶ) περιτομὴ καρδίας κ. τ. λ. So again the sense must be thus supplied in Rom. v. 16, καὶ οὐκ ὥς δι' ἐνὸς ἀμαρτηθέντος (ἐστὶν ὁ θάνατος, οὕτω δι' ἐνὸς δικαιοῦντος) τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς (παραπτώματος) εἰς κατάκριμα

¹ Winer, Append. § 66. Alt. Gram. N. T. § 93. Hermann, ad Viger. pp. 869, sqq. Bauer Philol. Thucyd. Paul. pp. 162, sqq. L. Bos. de Ellipsis. *passim*. Interpp. ad N. T. in ll. cc.

κ. τ. λ. Also in v. 18, τὸ κρίμα and τὸ χάρισμα must be supplied after παραπτώματος and δικαϊώματος respectively. See also Rom. xiii. 7. Of a similar nature are the abbreviated expressions noticed above in § 43. 2.

Obs. 4. A verb, or part of a clause, is frequently to be supplied from the preceding or subsequent context, because, though omitted, it was obviously present to the mind of the writer. Thus in Mark xiv. 29, καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' ἐγὼ οὐκ ἔγωγ. scil. σκανδαλισθήσομαι. Luke vii. 42, τίς οὖν αὐτῶν πλείον αὐτὸν ἀγαπήσει; ἀποκριθεὶς δὲ ὁ Σίμων ἔειπεν, Ὁπολὺ μᾶλλον ὅτι (scil. αὐτὸν πλείον ἀγαπήσει οὗτος), ὅ τὸ πλείον ἔχρησάτο. See also John xv. 4, Rom. ix. 31, xi. 18, 1 Cor. xi. 1, 2 Cor. iii. 13. Add Mark xii. 5, Rom. v. 3, 11, viii. 23, ix. 10, 1 Cor. vii. 3, 4, xiv. 27, xv. 27, 2 Cor. i. 6, ii. 10, v. 13, vii. 11, viii. 19, Eph. iv. 29, v. 24, Phil. iii. 13, 2 Tim. i. 5, 1 Pet. iv. 11, Rev. xix. 10, xxii. 9. Sometimes there is no omission, where it might be expected; as in John xv. 16, οὐχ ὑμῖν μὲν ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς.

Obs. 5. It may also be observed here, that the verbs to say are often omitted before ὡς, ὅτι, &c. Thus in Acts xiv. 22, ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἰμῖν ἐν τῇ πίστει, καὶ (scil. λίγοντες) ὅτι διὰ πολλῶν θλιψέων δι' κ. τ. λ. Compare 2 Cor. i. 24, viii. 12, Phil. iv. 17, 2 Thess. iii. 9. The same also occurs in other cases, where the sense is sufficiently implied in what precedes; as in John xiii. 18, ἐγὼ οἶδα οὐς ἐξελεξάμην, ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, scil. οὕτως ἐποίησα. See also Mark xiv. 49, xv. 8, John i. 8, ix. 3, xv. 25.

3. Sometimes the sense requires that a word or words should be supplied, which are directly the reverse of those in a preceding clause. Thus in 1 Cor. vii. 19, ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ, scil. ἐστὶ τι. xiv. 34, οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι, scil. κελεύονται. 1 Tim. iv. 3, κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων (scil. κελεύοντων). In Acts xxvii. 43 a similar form is complete. It does not seem that James i. 9, 10, belongs here.

Obs. 6. The same verb is even employed in two different acceptations; as in Luke xix. 43, ἰθαφυῖσί σοι καὶ τὰ τέκνα σου ἐν σοί, where ἰθαφίζειν signifies both to level with the ground, and to dash against the ground. In this last sense it occurs in Ps. cxxviii. 9, Hos. x. 14, LXX.

Obs. 7. Somewhat analogous to this is the figure called *Zeugma*, by which a verb is grammatically connected with two substantives, but in sense only with one of them; as in Luke i. 64, ἀνιόχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, where ἀνιόχθη can be strictly applied only to στόμα, and ἔλύθη, or some like word, must be supplied with γλῶσσα. So again in Luke xxiv. 27, ἀρξάμενος ἀπὸ Μωϋσῆ καὶ ἀπὸ πάντων τῶν προφητῶν, scil. προβιβάζων. 1 Cor. iii. 2, γάλα ὑμᾶς ἰστόισα, καὶ οὐ βρώμα, scil. ἐψώμισα.

Obs. 8. To this head also belongs the *constructio prægna*, when a verb derives an additional force from a preposition, with which it is improperly constructed. Thus in Luke iv. 38, ἀναστὰς ἐκ τῆς συναγωγῆς, arising and departing from the synagogue. Acts xxiii. 24, ἵνα διασωσῶσι πρὸς Φήλικα, to conduct him in safety. 2 Tim. ii. 26, ἀνανήψουσιν ἐκ τῆς τοῦ διαβόλου παγίδος, they should recover from their stupefaction, and be delivered from the snare of the Devil. See also Acts xx. 30, Gal. v. 4, 2 Tim. iv. 18, 1 Pet. iii. 20; and compare Xen. Anab. 3. 11, Polyb. vi. 58. 5.¹

¹ Winer, Append. § 66, 1. 7. Alt. Gram. N. T. § 47, 4. Hermann. ad Viger. p.

4. Under the head of *Ellipsis* should perhaps be classed the suppression of the whole or part of a sentence, which the emotion, or energy, or studied conciseness of a writer may lead him to omit. This is called *Aposiopesis*; and the import of a clause thus suppressed, which in conversation is collected from the tone, manner, or gesture of the speaker, is indicated in writing by the tenor of the discourse. Thus in Luke xix. 42, εἰ ἔγνων καὶ σὺ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. xxii. 42, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο· πλὴν μὴ κ. τ. λ. There is another example, according to those manuscripts which omit the words μὴ θεομαχῶμεν, in Acts xxiii. 9.

Obs. 9. In conditional sentences, after the formula εἰ δὲ μήγε, the alternative is generally suppressed; as in Matt. vi. 1, προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιῆν ἡμροσθῆν τῶν ἀνθρώπων, πρὸς τὸ διαδοῖναι αὐτοῖς· εἰ δὲ μήγε (scil. προσέχετε κ. τ. λ.), μισθὸν οὐκ ἔχετε. So in Matt. ix. 17, Mark ii. 21, 22, Luke x. 6, Rev. ii. 5, and elsewhere. There is a double aposiopesis in Luke xiii. 9, καὶ μὲν ποιήσῃ καρπὸν—εἰ δὲ μήγε,—εἰς τὸ μέλλον ἐκκόψῃς αὐτήν. In the first clause καλῶς ἔχει may be supplied, and in the last the alternative is suppressed.

IV. *Pleonasm.*

1. The opposite of *Ellipsis* is *Pleonasm*, or the insertion of a word which is not absolutely necessary to the sense, and therefore *redundant*. Its object seems to have been to define more closely the proper meaning of a word, which had departed in any degree from its original import; but, at the same time, without increasing its force. A good example of this is Tit. i. 12, ἴδιος αὐτῶν προφήτης.

Obs. 1. Hence the use of ὡς with verbs of *assimilating*, *reputing*, and the like; as in Matt. xiv. 5, ὡς προφήτην ἔχον αὐτόν. Luke xv. 19, αἰνέσθον με ὡς ἵνα τῶν μισθίων σου. 1 Cor. iv. 1, ἡμῶς λογιζέσθω ὡς ὑπηρέτας. Hence also the addition of the negative particle after verbs of *denying* and *preventing*; the formulæ εἰς ἡκαστος, εἰς τις, &c.; and the *preposition* repeated after compound verbs. See §§ 15, 4; 58, 2. *Obs.* 3; and 65. *Obs.* 6.

2. The next degree of *pleonasm* is the use of two equivalent terms, with a view perhaps of giving energy to the style, but still altogether or nearly synonymous; in which case the redundancy may consist either in a simple word, or in one of the elements of a compound one. Thus in Matt. v. 20, εἰὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων. x. 38, ἀκούθε· ὀπίσω μου. xxvi. 42, πάλιν ἐκ δευτέρου. 58, ἀπὸ μακρόθεν.

869. Poppo ad Thucyd. i. pp. 282, 292. Stallbaum ad Plat. Apol. p. 78, Symp. p. 80, Euthyphr. p. 60. Kuinoel on Luke i. 64, Acts xxiii. 24. Pott on James i. 9.

xxvii. 51, ἀπὸ ἄνωθεν. Luke xiv. 10, προσανάβηθι ἀνώτερον. xix. 4, προδραμὼν ἔμπροσθεν. John ix. 34, ἐξέβαλον αὐτὸν ἔξω. xi. 7, ἔπειτα μετὰ τοῦτο. Acts xiii. 24, πρὸ προσώπου τῆς εισόδου αὐτοῦ. (An Hebraism. Compare Gen. xxxv. 18, Numb. xix. 4, LXX.) xviii. 21, πάλιν ἀνακάλυψω. 1 Cor. xiv. 5, ἐκτὸς εἰ μή. 2 Cor. iv. 19, ὡς ὅτι. Gal. iv. 9, πάλιν ἄνωθεν. 2 Tim. iv. 9, σπουδάσον ἐλθεῖν ταχέως. Heb. vi. 6, πάλιν ἀνακαινίζειν. Rev. ix. 7, τὰ ὁμοιώματα τῶν ἀκριδῶν ὅμοια ἵπποις.

Obs. 2. It is usual also to represent the verbs ἀρχισθαι, δεκῖν, τολμᾶν, ἐπιχειρῆν, θάλειν, and some others, as frequently redundant; though perhaps they generally give some accession to the verb with which they are connected. Examples are, Matt. iii. 9, μὴ δέξῃτε λίγιν ἐν ἑαυτοῖς. Luke i. 1, πολλοὶ ἐπιχείρησαν ἀνατάξασθαι ἐπ' αὐτοῖς. John v. 35, ἡθελήσατε ἀγαλλιασθῆναι πρὸς ἄλλαν ἐν τῇ φωτὶ αὐτοῦ. xiii. 5, ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν. xxi. 12, οὐδεὶς ἐτόλμα ἐξιδάσκει αὐτόν. Compare Matt. xx. 25 with Mark x. 42. See also Luke xxii. 24, John vii. 17, Acts xi. 15, Rom. v. 7, 1 Cor. iii. 18, vii. 40, x. 12, xi. 16, xiv. 37, 2 Tim. iii. 12, Heb. iv. 1, xiii. 18.

Obs. 3. Frequently verbs take an accusative of the cognate noun, as in 2 Cor. viii. 24, τὴν ἰνδιξὺν τῆς ἀγάπης ὑμῶν εἰς αὐτοὺς ἰνδιξάσθε. See above, § 40. 4. If, however, any additional idea is conveyed by the noun, the usage cannot be termed strictly pleonastic; and the same remark applies to a large class of compounds: such as in Matt. v. 35, ὅσοτόδιον τῶν πύδων. Luke xxii. 11, τῷ οἰκοδομῶντι τῆς οἰκίας. Compare Hom. P. 247, τ. 235.

Obs. 4. The frequent redundancy of the copula καὶ in the second member of a proposition seems to have arisen from a confusion of two constructions. Thus in Luke ii. 21, ὅτε ἐπλήσθησαν ἡμέραι ὅκτω, καὶ ἐκλήθη κ. τ. λ., the two forms ἐπλήσθησαν καὶ ἐκλήθη and ὅτε ἐπλήσθησαν ἐκλήθη appear to be intermixed. Of the pleonastic use of the relative pronoun see § 34. 2.

3. From *Pleonasm*, properly so called, are to be separated the following cases:—

1. Words repeated for the sake of *emphasis*, or in expressions of vehement emotion; as in Matt. xxv. 11, κύριε, κύριε, ἄνοιξον ἡμῖν. 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε. xiv. 26, ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει. See also Matt. vii. 21, John xix. 10, Acts ix. 4, xxvi. 14, Phil. i. 9, iii. 2, Col. i. 28.

Obs. 5. Of a similar character is the accumulation of synonyms which are intended to add force and even variety to the sentiment. Such are Mark xii. 30, ἀγαπήσεις Κύριον τὸν Θεὸν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Rom. ii. 4, ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς; Eph. i. 21, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος. Phil. iv. 9, ἀ καὶ ἐμάθετε, καὶ παραλάβετε, καὶ ἠκούσατε καὶ εἶδετε ἐν ἑμοί. Col. iii. 16, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες. Add Acts ii. 23, Rom. ii. 8, 10, 19, ix. 33, x. 15, 1 Cor. xiv. 21, Gal. i. 12, v. 20, Eph. v. 19, Phil. i. 2, 16, Col. i. 16, 1 Tim. iii. 15, 2 Tim. iii. 14, Tit. i. 4, 1 Pet. iii. 11. Two or more emblems of equivalent import are in like manner em-

ployed for the purpose of illustration in figurative discourse; as in Rom. xi. 6, *εἰ ἢ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι*. This frequent use of a continuous series of expressions entirely or nearly synonymous is very characteristic of the Hebrews, and thence doubtless its prevalence in the New Testament, though it is not without example in the Greek writers. Perhaps a redundancy may sometimes be attributed to the writer's inattention to the mere elegancies of style; as in Rev. xiii. 2, *στόμα αὐτοῦ ὡς στόμα λέοντος*. Compare Rev. ix. 2, xiv. 2. There is a parallel example in Athen. v. 21, *ἰλούντο ἐν τοῖς βαλανίσαις, ὅτε δημοτῶν ἦν τὰ βαλανῖα πεπληρωμένα*.

2. The expression of a sentiment both in an affirmative and a negative form; as in John i. 20, *ὠμολόγησε, καὶ οὐκ ἠρνήσατο*. Acts xviii. 9, *λάλει, καὶ μὴ σιωπήσης*. Rom. ix. 1, *ἀληθεῖαν λέγω, οὐ ψεύδομαι*. Compare Luke i. 20, John i. 3, Acts xiii. 11, Rom. ii. 8, Eph. v. 15, Col. i. 23, 1 John ii. 27; and see above, § 25. *Obs.* 12. Entirely distinct from this usage are such passages as Rom. xi. 20, *μὴ ὑψηλοφρονεῖ, ἀλλὰ φοβοῦ*. 1 Pet. iii. 11, *ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν*.¹
3. *Periphrasis*, and circumstantiality of expression; as when a particular instrument is designated, or a preliminary action introduced. Thus in Matt. v. 2, *καὶ, ἀνοιξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς*. xxvi. 51, *ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ*. Acts i. 16, *ἣν προεῖπε διὰ στόματος Δαβίδ*. xi. 30, *ἀποστείλαντες διὰ χειρὸς Βαρνάβα*. Acts xv. 3, *λαβὼν περιέτεμεν αὐτόν*. 1 Cor. vi. 15, *ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη*; Add Matt. ii. 23, ix. 9, xvii. 8, Luke xv. 18, 20, Acts ii. 14, iii. 18, 21, iv. 25, xiv. 3, xv. 7, 23, *et alibi*. In such periphrastic forms, however, there is sometimes a marked and even powerful emphasis; as in Luke ii. 30, *εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου*. Compare 1 John i. 1.

Obs. 6. Circumlocutions occur in the New Testament with the following substantives:—

ἔργον. Eph. iv. 12, *ἔργον διακονίας*, for *διακονία*. In 1 Thess. i. 3, *ἔργον πίστεως*, and *κόσμος ἀγάπης* are not pleonastic expressions, but strongly emphatic.

καίρις. 1 Thess. ii. 17, *πρὸς καιρὸν ἤρας*. So in Hor. Sat. i. l. 9, *Horæ momento*.

κεφαλὴ. Acts xviii. 6, *τὸ αἶμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν*. Perhaps, however, the word cannot be considered as altogether pleonastic, since the consequences of

¹ Winer, Append. § 67. Alt. Gram. N. T. §§ 95, 96. Tittmann, de Synonym. N. T. and Weiske and Maius de Pleonasm. *passim*. Hermann, ad Viger. pp. 885, sqq. Glass, Phil. Sacr. i. p. 641, sqq. Bauer, Philol. Thuc. Paul. pp. 202, sqq. Wyss, Dialectol. Sacr. p. 165. Georg, Hierocrit. i. 3. 44. Poppe ad Thucyd. i. pp. 197, sqq. Lowth de Sacr. Poesi Hebr. xix. pp. 360, sqq. Vorstius de Hebræism. N. T. pp. 605, sqq.

guilt are usually imprecated upon the head, with reference perhaps to Levit. xvi. 21. Neither perhaps is κεφαλὴ to be regarded as a perfect pleonasm in Matt. viii. 20, Luke ix. 58.

λόγος. 2 Cor. xi. 7, ἐν λόγῳ ἀληθείας. 1 Thess. ii. 5, ἐν λόγῳ κολακείας.

οἶκος. John ii. 16, οἶκον ἑμπορίου, for ἑμπορίον. Though possibly ἑμπορίον may be used in the sense of *merchandise*, which is more usually in the plural ἑμπορία.

ὄνομα. John iii. 18, τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Acts iii. 16, ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, ταῦτον ἱσχυρίζομαι τὸ ὄνομα αὐτοῦ. Rom. x. 12, πᾶς γὰρ, ὅς ἐστι καὶ ἱπικαλίσσεται τὸ ὄνομα Κυρίου, σωθήσεται.

πνῆμα. Eph. iv. 23, ἀνανέυσθαι τῷ πνύματι τοῦ νοός, for νοῦ.

ποῦς and χεῖρ. Matt. xvii. 22, μῆλλιν ὁ υἱὸς τοῦ ἀνθρώπου παραδίδωσθαι εἰς χεῖρας ἀνθρώπων. Mark vi. 2, δυναμίς τειαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται. Luke i. 71, σωτηρίαν ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. 79, κατενύθηναι τοὺς πόδας ἡμῶν ὡς ἰδοὶν ἐρήνης. John iii. 35, πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. Acts v. 9, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ. Rom. iii. 15, ὅξως οἱ πόδες αὐτῶν ἐκχθία ἔμεν. 2 Cor. xi. 33, ἐξίφυγον τὰς χεῖρας αὐτοῦ.

σάρξ. Eph. v. 29, οὐδὲς γὰρ τὴν ἑαυτοῦ σάρκα ἡμίσηται.

σῶμα. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν. Eph. v. 28, οὕτως ἐφύλουσιν οἱ ἄνδρες ἑαυτὰς τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.

υἱός. Mark iii. 28, πάντα ἀφιεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων. (Compare Matt. xii. 31.) Eph. iii. 5, τὸ μυστήριον, ὃ ἐν ἱστέrais γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων.

φωνή. Matt. iii. 3, John i. 23, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, for βοῶν. Compare Isai. xl. 3.

φύσις. James iii. 7, πᾶσα φύσις θηρίων τε καὶ πτερυγίων, ἑρπιδῶν τε καὶ ἐναλίων, δαμάζεται καὶ διδάσκατος τῇ φύσει τῇ ἀνθρωπίνῃ.

χώρα. Luke iii. 1, τῆς Ἰουδαίας καὶ Τραχανιτίδος χώρας.

ψυχή. Luke ii. 35, σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία. ix. 36, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθει ψυχαῖς ἀνθρώπων ἀπολίσσαι, ἀλλὰ σῶσαι.

V. *Asyndeta*.

1. Each simple sentence, of which a compound proposition consists, may include various combinations of the several parts of speech dependent upon each other according to the rules of government, which have been stated and exemplified. The position of the *adjective*, of *nouns* in *regimen*, and other cognate relationships, have been investigated (§§ 30. 44. *Obs.* 20, &c.); and, with respect to the rest, it may be observed, that the *adverb* should be near the word which it qualifies, the *preposition* annexed to the noun which it governs, and the *verb*, if not at the end of the clause, in that prominent situation which effect, or emphasis, requires.

Obs. 1. Still it happens that *adverbs* in particular, and sometimes other words, are separated from their immediate connexion, either to mark an *antithesis* (Acts viii. 48, 2 Cor. ii. 4, Gal. iii. 15), to produce an *emphasis* (2 Cor. vii. 16, 1 Pet. ii. 7), or from the inattention of the writer to the mere accuracies of style. Among the numerous examples of such negligence, it will suffice to notice Luke xviii. 18, John

vi. 66, vii. 38, xii. 18, Acts xxvi. 24, Rom. i. 11, viii. 18, xii. 3, 1 Cor. ii. 11, v. 1, Gal. iii. 1, 23, Heb. xi. 32, xiii. 11. Nor are similar instances rare in the best writers.¹ Indeed the arrangement of words must naturally depend upon the peculiar bent of the writer's taste or genius, and in an argumentative or didactic style will be far removed from the regular and obvious order of simple narrative. A much greater freedom will accordingly be found to prevail in the animated and energetic writings of St. Paul, than in the calmer and more sedate compositions of the Evangelists. The omission of conjunctions is more particularly a predominant feature in his Epistles; and their absence is the means of increasing their force and spirit in a very sensible degree. Similar *asyndeta* are not wanting, however, in the other parts of the New Testament.

2. *Asyndeta* may be resolved into four classes—*conjunctive*, *disjunctive*, *explanatory*, and *causal*. Examples of the first class are, 1 Cor. iii. 12, εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην. 1 Tim. iv. 13, πρέσβuche τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Heb. xi. 37, ἐλιδάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον· κ. τ. λ. See also Mark xvi. 17, Rom. i. 29, ii. 19, 1 Cor. iv. 8, xiii. 4, 2 Cor. vii. 2, Phil. iii. 5, 1 Thess. v. 14, 2 Tim. iii. 2, iv. 2, James v. 6, 1 Pet. ii. 17, v. 10; and compare Demosth. Phil. iv. p. 54, A, Plat. Gorg. p. 517, D, Polit. x. p. 598, C, Heliod. Æth. i. 5, Lucian. D. M. xxvi. 2. So, in Latin, Terent. Eun. v. 7, *Ego ille agrestis, sævus, tristis, parcus, truculentus, tenax*. (2.) Of the second class are, Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 1 Cor. xv. 42, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· κ. τ. λ. James i. 19, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι. Add Mark ii. 27, 1 Cor. vii. 12, Eph. ii. 8. To one or other of the above classes may be referred such addresses as these in Mark xvi. 6, Ἰησοῦν ζητεῖτε, τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε. Acts xxv. 12, Καίσαρα ἐπικέκλησαν· ἐπὶ Καίσαρα πορεύσῃ. (3.) A clause added to explain or define another more exactly is frequently without a copula; as in 2 Cor. vii. 5, ἐν παντὶ θλιβόμενοί (ἐσμεν)· ἔξωθεν μάχαι, ἔσωθεν φόβοι. Compare 2 Pet. ii. 18, 19. (4.) Causal *asyndeta* are John xix. 12, ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. 1 Cor. vii. 15, εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις. So 1 Cor. vii. 4, Rev. xvi. 6, xxii. 10.²

¹ Winer in Append. § 65. Alt, § 91. Gersdorf's Beiträge, i. 1. Poppo ad Thucyd. i. p. 299. Krüger ad Dion. pp. 139, 318.

² Winer in Append. § 66. 8. Alt, § 94. b. Glass. Phil. Sacr. i. p. 512. Bauer. Rhet. Paulin. T. ii. p. 591. Stallbaum ad Plat. Crit. p. 144. Protæg, p. 52.

VI. *Hendiadys*.

When two substantives, of which one denotes some *quality* or *accessory* of the other, are joined together by a *copula*, this last is frequently to be rendered by an *adj.*, or in the *gen.*; and the figure is called *Hendiadys* (ἐν διὰ δυοῖν). Thus we have in Luke xxi. 15, στόμα καὶ σοφίαν, *wise words*, or *words of wisdom*. Acts i. 25, διακονίας καὶ ἀποστολῆς, i. e. διακονίας ἀποστολικῆς. xiv. 13, ταύρους καὶ στέμματα, i. e. ταύρους ἐστεμμένους. 2 Tim. i. 10, ζῶν καὶ ἀφθαρσίαν, for ζῶν ἀφθαρτον. 2 Pet. i. 3, ζῶν καὶ εὐσεβείαν, and δόξης καὶ ἀρετῆς. So in Latin, Virg. Georg. ii. 192, Pateris libamus et auro, i. e. pateris aureis.

Obs. 1. In Matt. iii. 11, καὶ πρὶς is omitted in many manuscripts; but if the words are genuine, the passage is another example of this figure. Compare Acts ii. 3. Chrysostom unites κοινωνία and κλάσει τῶν ἄρτων, in Acts ii. 42, into a *hendiadys*; but it should seem that the latter refers alone to the Eucharist, and the former implies *Christian fellowship* generally. The figure is only employed where one *subst.* indicates a property of the other; so that Phil. i. 11, and 25, are not cases in point.¹

Obs. 2. The case is similar when a *copula* joins two verbs, of which one is to be expressed adverbially; as in Luke vi. 48, ἰσχυεὶ καὶ ἰσθάνει, for βαθεῖα ἰσχυεῖ. See § 67.

§ 70.—*Rhetorical Figures*.

To the peculiarities of *grammatical* construction, noticed in the foregoing section, it may not be amiss to add some of the principal *Rhetorical* figures, which are employed by the writers of the New Testament.

I. *Metonymy*.

1. This figure consists in the substitution of one *name* or *appellation* for another; as the *cause* for the *effect*, and, *vice versâ*, the *effect* for the *cause*. Thus *Christ* is put for his *doctrine* in Rom. xvi. 9, συνεργὸν ἡμῶν ἐν Χριστῷ, *our assistant in preaching the Gospel*. Compare 1 Cor. iv. 15, Eph. iv. 20. Again, the *Holy Ghost* is put for his *effects*, or his *gifts*. John vi. 63, τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι, καὶ ζωὴ ἐστίν, i. e. *proceed from the Spirit of God, and lead to eternal life*. 1 Thess. v. 19, τὸ πνεῦμα μὴ σβέννυτε, where the *Spirit* is represented as a *fire*, from its enlightening and purifying influences.

¹ Glass. Phil. Sacr. p. 18. Alt. Gr. N. T. § 97. Kuinoel on Acts xiv. 13. Pott on 2 Pet. i. 3.

Compare Rom. xii. 11, 2 Tim. i. 6. Similarly the *author* is put for his *work* (Luke xvi. 29, xxiv. 27, Acts xv. 21, xxi. 21, 2 Cor. iii. 15); the *tongue* for *language* (Mark xvi. 17, 1 Cor. xiv. 19); the *hand* for *hand-writing* (1 Cor. xvi. 21, Col. iv. 18); the *sword* for *death* or *persecution* (Matt. x. 34, Rom. viii. 35). On the other hand, the *effect* is sometimes put for the *cause*; as in John xi. 25, ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Rom. viii. 6, τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη. 1 John v. 4, αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. See also Mark xii. 44, Luke ii. 30, viii. 43, xv. 12, John iii. 19, Rom. i. 16, vii. 7, 1 Cor. i. 30, Eph. ii. 14, Col. iii. 4; and compare Luke xi. 14 with Matt. ix. 32.

2. Sometimes there is a *metonymy* of the *subject* for its *adjunct*, or of the *adjunct* for its *subject*. Instances of the former are, when the *thing containing* indicates that which is contained in it; as in Matt. iii. 5, ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, where the *inhabitants* of Jerusalem are meant; or when the *object* is put for something connected with it; as in 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε, made him sin for us, i. e. a *sin-offering*. Compare Exod. xxix. 14, Levit. x. 17, Isai. liii. 10, in the Hebrew. Again, to exemplify the other variety, the *thing contained* is put for that *containing* it; as in Matt. ii. 11, θησαυροὶ are *cabinets* or *caskets*; and in Matt. viii. 12, xxii. 13, σκότος ἐξώτερον is the *place of outer darkness*, or *hell*. The *abstract* is put for the *concrete*; as in Rom. iii. 30, περιτομὴν καὶ ἀκροβυστίαν, the *circumcised and uncircumcised*. Eph. v. 8, πότε σκότος, νῦν δὲ φῶς, once *unenlightened*, but now *enlightened*. Compare Rom. xiii. 12. Also the *sign* is put for the *thing signified*; as in Eph. iii. 14, κλῆπτω τὰ γόνατά μου, I *bend the knee*, i. e. I *worship*. Gal. ii. 9, δεξίας ἔδωκαν, gave *their hands*, i. e. in token of *fellowship*.

Obs. 1. The usage is closely analogous, by which an action is frequently, in Scripture, regarded as done, when it is said or permitted to be done, or when it is foretold. Thus in Matt. vi. 13, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, lead us not, i. e. suffer us not to be led, into temptation. xvi. 19, ὃ ἅν δῆσῃς καὶ λύσῃς ἐπὶ τῆς γῆς, whatsoever ye shall declare to be bound or loosed. Acts x. 15, σὺ ὁ Θεὸς ἰκαθάρισαι, μὴ σὺ κοίσεις, call not thou defiled. Compare Gen. xli. 13, Jerem. i. 10, iv. 10, Ezek. xiii. 19, xx. 25, Hos. vi. 5. Sometimes also an action is said to be done, when an occasion of doing it is given; as in Acts i. 18, ἐκτίθησθε χάριον, purchased a field, i. e. furnished the purchase-money. Rom. xiv. 15, μὴ ἐκκλίνῃς ἀπὸλλαι, do not cause his destruction. See also 1 Cor. vii. 16.¹

¹ Rambach. Institut. Hermeneut. Sacr. c. 4. Jahn's Enchiridion, iii. 2.

Obs. 2. Here also may be introduced the figure *Calachresis*, by which an idea is attached to an object, with which it is not compatible; as in Luke viii. 23, κατίβη λαιλῶν ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, where συνεπληροῦντο is referred to the crew, instead of the ship.

II. Hyperbole.

This figure, which is common in all languages, is the exaggeration of a circumstance beyond its real magnitude, in order to fix the attention more closely to its true import. Luke xix. 40, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκραῖζονται. John xxi. 25, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Other examples are Luke ii. 37, Acts ii. 5, 1 Cor. xiii. 1, Gal. i. 8, iv. 14, Heb. xi. 12.¹

Obs. 1. The opposite figure is called *Litotes*; of which an instance occurs in Matt. xvii. 20, ἰὰν ἔχητι πίστιν ὡς κόκκον σινάπης.

III. Synecdoche.

By this figure a *part* is put for the *whole*, or the *whole* for a *part*; and a *genus* for a *species*, or a *species* for a *genus*. Thus in Acts ii. 41, xxvii. 37, ψυχὴ indicates the *entire man*; and in Matt. iv. 8, Rom. iv. 13, κόσμος, the *world*, is *Judæa* only. In like manner, ἡ οἰκουμένη signifies the *Roman empire* in Acts xvii. 6, xxiv. 5, Rev. iii. 10; and probably *Judæa* in Luke ii. 1, iv. 5, Acts xi. 28. Again, in Mark xvi. 15, the *general term* πᾶσα κτίσις means only *all mankind*; and in Matt. vi. 11, the *specific name* ἄρτος, *bread*, includes all the necessities of life. Thus also a *certain and definite number* is frequently put for an uncertain and indefinite one; as in Matt. xii. 14, παραλαμβάνει μεθ' ἐαυτοῦ ἑπτὰ ἕτερα πνεύματα, where ἑπτὰ, as commonly among the Jews, is used of any number whatsoever. Compare Gen. iv. 15, Ruth iv. 15, 1 Sam. ii. 5, Ps. cxix. 164, Prov. xxiv. 16, Isai. iv. 1, Jerem. xv. 9, *et alibi*. Again, Matt. xix. 29, Luke viii. 8, ἑκατονταπλασίονα λήψεται. See also 1 Cor. xiv. 19, Rev. i. 4, *et passim*.

IV. Antanaclasis.

A word is sometimes used in two different senses, or modifications of its primary sense, in the same sentence; and the figure is called *Antanaclasis*. Thus in Matt. viii. 22, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐκυτῶν νεκροὺς, *let those spiritually dead bury*

¹ Glass. Phil. Sacr. T. ii. pp. 55. 897. sqq. Turretin. de Interp. S.S. p. 206.

those naturally dead. Rom. xiv. 13, *μηκέτι οὖν ἀλλήλους κρινώμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον*, κ. τ. λ., where *κρίνειν* signifies first *to censure*, then *to resolve*. See also 1 Cor. iii. 17, James i. 9.

V. *Paranomasia*.

1. *Paranomasia*, or the employment of two or more words of similar form or sound in close connexion, is a figure of very frequent occurrence in the Hebrew writers; and, though sometimes apparently unpremeditated, it is more generally the result of design. The New Testament has also several examples of this figure, especially in the Epistles of St. Paul.

2. The most simple form of *paranomasia* is that of two words alike in sound, but unconnected in sense; as in Matt. xxiv. 7, Luke xxi. 11, ἔσονται λιμοὶ καὶ λοιμοί. Heb. v. 8, ἔμαθεν ἀφ' ὧν ἔπαθε. Add Acts xvii. 25; and compare Herod. i. 107, Jerem. xxvii. 6, xxxii. 24, LXX. Sometimes several pairs of words follow each other in the same sentence; as in Rom. i. 29, 31, πορνεία, πονηρία· φθόρου, φόνου· ἀσυνέτους, ἀσυνδέτους.

3. The more elegant kind of *paranomasia* is that in which the words are not only similar in sound, but give an *emphatic* or *antithetic* import to the sense. Thus Rom. xii. 3, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. v. 4, οὐ δέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι. Phil. iii. 2, βλέπετε τὴν κατατομήν· ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, κ. τ. λ. See also John xv. 2, Acts viii. 30, Rom. v. 19, 1 Cor. xi. 29, 31, 2 Thess. iii. 11, Heb. x. 34; and compare Dan. xiii. 54, 55, 58, 59, Wisd. xiv. 5, 3 Esdr. 5, LXX. Similar instances are found in classical writers. Thus Thucyd. ii. 62, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. Plat. Phæd. 74, ὁμότροπός τε καὶ ὁμότροφος γίνεσθαι. Compare Diod. Sic. xi. 57, Xen. Anab. v. 8. 21, Æschin. c. Ctesiph. 78, Lys. in Philon. 26, Diog. L. ii. 8. 4, v. 1. 11, vi. 2. 4. So in Latin, Terent. Hecyr. Prol. 1, Orator *ad vos venio ornatu prologi, sinite exorator sim*.

Obs. 1. Another case of the same word, or one of its derivatives, occasionally form a kind of *paranomasia*; as in Matt. xxi. 41, κακοὺς κακῶς ἀπολίσσι αὐτούς. 2 Cor. viii. 22, ἐν πολλοῖς πολλὰς σταυδαῖον. ix. 8, ἐν παντὶ πάντοτε πᾶσαν αὐτάρεκειαν ἔχοντες. Add 1 Cor. ii. 13, vi. 2, 2 Cor. x. 12. So Xen. Anab. ii. 5. 7, πάντη γὰρ πάντα τοῖς θεοῖς ὑποχὰ καὶ πανταχῇ πάντων ἴσεν οἱ θεοὶ κρατοῦσι. See also Anab. i. 9. 2, Mem. iii. 12. 68, iv. 4. 4, Diog. L. ii. 8. 4, Alciph. iii. 10.

Obs. 2. In order to effect a *paranomasia*, unusual forms of words are frequently employed; and occasionally a new word seems to have been coined expressly for the purpose. An instance of the latter description occurs in Gal. v. 7, τίς ἡμᾶς ἐνίκωσι τῇ ἀληθείᾳ μὴ πείθισθαι; ἡ πεισμένη οὐκ ἐκ τοῦ καλοῦντος ἡμᾶς.

Obs. 3. If rendered into Hebrew, the words of St. Paul would have somewhat the character of a *paranomasia* in 1 Cor. i. 23, ἡμῖς δι' κηρύσσομεν Χριστὸν ἰστανεμένην, Ἰουδαίοις μὲν σκάνδαλον, Ἑλλήσι δὲ μωρίαν· αὐτοῖς δὲ τοῖς πλετοῦς, Ἰουδαίοις τε καὶ Ἑλλήσι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. Accordingly it has been thought that the passage was written with a view to the similarity of the words כְּפֶלֶת, a cross, and מְכַשֵּׁל, a stumbling-block; כָּפֶל, foolish, and כֶּשֶׁף, wisdom. A concealed *paranomasia* has also been pointed out in Gal. i. 6; nor is it impossible that in the discourses of Christ, who taught the Jews in the Syro-Chaldaic dialect, there may have been instances of this figure, which could not have been preserved in the Greek idiom. At all events, it must be confessed that the search after such matter is not likely to yield any very profitable result.¹

§ 71.—Metrical Lines in the New Testament.

1. That St. Paul at least was not altogether unacquainted with the beauties of Grecian literature is evident from the fact that he has quoted three metrical lines, or parts of lines, from the Greek poets. The first, which occurs in his address to the Athenians (Acts xvii. 28), is half an hexameter line from Arat. Phoen. 5. It will not be amiss to give the line in full:—

Τοῦ γὰρ καὶ γένος ἔσμεν· ὁ δ' ἥπιος ἀνθρώποισι
Δεξιὰ σημαίνει.

An Iambic senarius (*Trim. Acat.*) from the *Thais* of Menander is cited in 1 Cor. xv. 33,

Φθείρουσιν ἥδη χρεῖδ' ὀμιλίας κακαί.

And lastly, an entire hexameter of Epimenides of Crete is found in Tit. i. 12.

Κεῖντες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

2. As a mere matter of curiosity, it may be added that two metrical lines have been pointed out, which fall accidentally into the prose of two other writers in the New Testament. One is an Iambic senarius beginning with an anapæst; and the other a Dactylic hexameter, of which the first syllable of the second foot is lengthened by the arsis. They occur in

John iv. 35, Τετράμηνόν ἐστι, ᾧ θερισμὸς ἔρχεται.

James i. 17, Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον.

See Quintil. Inst. Orat. ix. 4. 52.²

¹ Winer in Append. § 62. 1, 2. Glass. Phil. Sacr. i. p. 1335. sqq. C. B. Michaelis de *Paran. Sacra*. Böttcher de *Paran. &c. Paulo Ap. frequentatis*. Wetstein on Heb. v. 8. Krüger ad Xen. Anab. i. 9. 2. Schæfer ad Soph. Elect. 742. Eichhorn's Introd. N. T. i. p. 521. Elsner. Diss. ii. (*Paulus et Jesaias inter se comparati.*)

² Winer in Append. § 68. Jacob. ad Lucian. Alex. p. 52.

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